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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LII.

We are now to consider the eighth commandment, which is—"Thou shalt not steal." The requirements and prohibitions of this commandment may best be treated separately: "It requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others."

Here we are to consider, I. What we are to do, to promote our own wealth and outward estate, and, II—The wealth and outward estate of others.

I. In promoting our own wealth and outward estate, it is of importance to consider, first of all, that it is a duty to do so.—This, too often, is not sufficiently considered. There are a few, indeed, who are born to such an ample inheritance, that they ought not to endeavour to increase their property, unless it be with an express and fixed purpose to devote the whole increase to charitable and pious uses. The great duty of those who inherit independent fortunes is, to husband and employ them for the purposes of benevolence; of which I am to speak hereafter. But the answer before us implies, that it is a duty incumbent on *all*, to take a suitable care for their outward provision; and of the greater part to endeavour to increase their worldly property: And this corresponds with an explicit precept of inspiration. "Provide things honest in the sight of all men." It is indeed true, that the excess of a worldly spirit is more common than the want of a suitable care. Yet the latter is really a sin, as well as the former; and it is one of which youth especially ought to be admonished. To be inactive, or careless, with respect to our future worldly circumstances, is not a matter that is merely optional, and which therefore we may regard or neglect, as inclination dictates—Much less is it a matter of indifference to spend wantonly, what ought to be saved to ensure and increase our future comfort and usefulness in life. There is an important religious duty to be regarded in this concern, which all who would keep a conscience void of offence must remember and perform. We are bound "to glorify God in our bodies and spirits which are his;" and "whether we eat, or drink, or whatsoever we do, to do all to the glory of God." Now, that this duty may be duly regarded and performed, it is important—

1. That we choose properly our general course, profession, or calling in life. "No man liveth to himself." In shaping our course through life, we have doubtless a

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right to consult, reasonably, our own happiness and inclination. But those who make self-gratification, or personal ease, indulgence and pleasure, the sole or chief object of regard, in planning for the future, or in spending their time as it passes, err egregiously, both as to their happiness and their duty. To "do good and to communicate," is one of our sweetest enjoyments, as well as one of our most sacred obligations; and he who lives only for himself, loses the one and violates the other—He loses all the delight—one of the highest, as well as purest, that man can ever know—which springs from indulging and cherishing the social and benevolent affections. The man who looks not beyond himself, soon finds himself an isolated wretch; his mind preys upon itself; his soul stagnates for want of employment; or is corroded by avarice; or he grows brutalized by his sensuality, and generally becomes as contemptible as he is wretched; and worst of all, he prepares for himself an awful account to his Maker, for a wasted existence, and an abuse of the bounties of providence.

I know not how many of you, my young friends, may have expectations, or possessions, which may exempt you from the necessity of planning and labouring for a subsistence, for yourselves or for a family. But whatever may be the wealth that you inherit, or may ever acquire, let me warn you never to be either idle or selfish. If you become so, be assured you will be miserable, both in this world and the world to come. Plan for yourselves some lawful employment that will keep your minds and bodies constantly occupied—occupied, not that you may add to hoarded wealth, but that you may relieve the necessitous, and promote extensively plans and enterprises of benevolence, virtue and piety. We live in a day in which such plans and enterprises are numerous, and their call for patronage is reasonable, loud and imperious. Select such as you verily believe are best calculated to promote the glory of God, and the good of your fellow men; and not only give liberally of your wealth to their support, but give your talents, your time and your influence, to direct and render them effective. Thus will you provide most effectually for your present personal happiness; and if what you do be done from real love to God and man, you will lay up for yourselves "treasures in heaven—an inheritance incorruptible, and undefiled, and that fadeth not away."

But many of those whom I address have yet a profession or calling to select, in the prosecution of which they are to endeavour to procure and further their wealth and outward estate, so as to provide for their comfort and usefulness in future life. In choosing a profession, trade, or calling, youth ought to pay a suitable regard to the wishes and advice of their parents or guardians; and parents and guardians should show a like regard to the inclinations and choice of youth; and both should carefully and impartially consider the fitness, or qualifications of the party concerned, for the vocation, or business, which is in contemplation for him. Earnest prayer to God for direction should be used on this occasion; because the whole complexion of the individual's future condition in the world, and perhaps his destiny for eternity, may depend on the determination made. That business should be usually chosen which has the fewest temptations attending it, which will not be incumbered with unlawful or unnecessary oaths; or which, on any account, cannot be successfully prosecuted without much danger of injuring others, or committing sin in its prosecution. While children are under age, parents should not permit them, whatever may be their wish-

es, to engage in any business or pursuit that is either clearly unlawful in itself, or peculiarly hazardous to their morals or their health.

2. Industry—habitual industry—is a duty incumbent on all, in the lawful procuring of worldly property. This has already been intimated; but it deserves a distinct notice and inculcation. Diligence in business is expressly enjoined by the apostle Paul, as a Christian duty; and he lays it down as a law of Christian morals, that "if any would not work, neither should he eat;" and adds—"Now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." The influence of industry on success in any business, is greater than every thing beside. He who exerts himself only occasionally, or as the homely but expressive phrase is, by fits and starts, seldom acquires much, however vigorous may be his efforts while they last; but he who labours steadily and perseveringly, with an activity always roused but never overtasked, seldom fails to accumulate property—it may be, by slow advances at first, yet often to a very large amount in the end. Look around you and see who are the men of wealth. In almost every instance they are those who began the world with little—often with nothing but their hands and their industry. The same way to wealth is equally open to all. No other country on earth affords such a wide, varied, and fruitful field for industrious enterprise, as our own. No individual, whom God favours with health and the use of his faculties, and who has none to provide for but himself, need with us be long subject to real want; and nearly all, with the ordinary blessing of Providence, may rise at length, if not to affluence, yet to a state of worldly competence and comfort—especially, if to industry they add—

3. Frugality and economy. Without these, indeed, the gains of industry may be, and sometimes actually are, scattered almost as soon as acquired. Those who are poor will never rise to wealth, and those of small property will not be likely to increase it, without frugality in expenditure—forbearing to purchase what they, for the present, ought not to possess; and even abstaining from those articles of food, drink and clothing, which are the most costly, and therefore seldom necessary to health, or to real respectability and enjoyment. I once lived near a family, the heads of which were among the most active and laborious individuals I have ever known, and in the prosecution of a mechanical business, received not a little ready money: but they and their children lived more luxuriously than even their wealthy neighbours—The best of the market was always on their table. When asked why they pursued this course, the reply was made by another question, "Who ought to live well, but they that work hard for it?" It is scarcely necessary to add that this family, that thus always lived well, always likewise lived poor; that is, they accumulated nothing, and the education of the children was grossly neglected.

The increase of property unquestionably depends more on saving, and economy, or prudent management, than on rapid gains. "How happens it, said one neighbour to another, that you are rich and I am poor, when we began the world alike, and I have laboured as faithfully as you." The answer was—"You have earned as much money as I; but here is the difference, you have spent your earnings, and I have saved mine." Think not, my young friends, that I am recommending a niggardly, parsimonious, or avaricious spirit and system of conduct. Far from it. All I aim at is to impress you with the importance of that prudence and self-denial, by which you may not

only provide for a time of sickness, and for your old age, and for leaving something to your descendants, but that you may also be able to be charitable and liberal. "Be frugal that you may be generous, for no man can give out of an empty purse."*

4. We ought constantly to implore the direction of God in the management of our worldly affairs, and his blessing on the labour of our hands—"In all thy ways acknowledge him, and he shall direct thy paths—The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." With the excellent commentary and practical observations of Scott, on the verse of sacred Scripture last recited, I will close what I have to offer on this part of our subject—"In a chapter peculiarly recommending industry, the wise man, or rather the Spirit of God by him, has given a most important admonition on this verse. 'The heathens—were prone to imagine all things requisite to happiness to be placed in themselves. But the Scripture every where inculcates, that it is God who giveth wisdom to the wise, and victory to the valiant, and riches to the diligent, and good success to the prudent and patient.' [Bp. Patrick.] In fact, a large majority of nominal Christians, especially the active, sagacious and managing in worldly business, are heathens, at least practically, in this respect. Perhaps they acquire their wealth by using many sinister methods; and with it they ensure vanity and vexation. But when riches are given by the blessing of God upon the honest industry of one who depends on him, and uses them to his glory; they are possessed without perplexing care, or a guilty conscience, or a dread of consequences —The hope of the righteous is gladness. If the Lord see good he can give them wealth, and exempt them from the sorrow and vexation attending ungodly prosperity. He can prolong their days, while vice shortens the lives of wretched multitudes. He will make their diligence acceptable and useful, while disgrace attaches to the slothful. He will give them strength and courage in his ways; and they shall not be moved forever, being built on an immoveable foundation—'This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord.'"

(*To be continued.*)

* Witherspoon.

WITHERSPOON ON REGENERATION.

(*Continued from p. 507.*)

In selecting extracts from Dr. Witherspoon's work on regeneration, we have had it in view to preserve some connection between the portions taken, although a large part of the treatise has been, and must be, omitted. The portion which immediately follows our present remarks, is preceded, in the treatise, by a train of reasoning, extended through two or three pages, going to show that in regeneration, "*there must be a discovery of the real nature of God.*" We take a small part only of this reasoning; enough, however, to establish the important truth intended to be proved, and to show the justice of the important inferences which the Dr. deduces from it.

We take this opportunity to say, that we hope our readers do not pass these extracts, as matters of little interest—with a cursory glance, or a total omission. They contain truths of the utmost moment to all; stated with a clearness and precision, and with a powerful practical application, such as we but seldom find in any writer. Every thing too, is confirmed by most pertinent quotations from the sacred scriptures. Since we commenced making extracts from this

excellent work, we have seen, by an advertisement in a foreign journal, that the whole treatise has lately been republished in Britain, with a commendatory introduction, by the celebrated Wilberforce, who has also recommended it in his "*Practical View.*" This distinguished man, as we learned from Dr. Witherspoon himself, acknowledged his deep indebtedness to this treatise, in his early attention to practical religion.

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Regeneration consists in having the image of God again drawn upon the heart; that is, its being carried out to the supreme love of God, and delight in him, or, in other words, brought to the supreme love of, and delight in, perfect goodness and immaculate holiness. When this is the case, the sinner is renewed, he again bears the image of God which he had lost, he is again fitted for the presence of God, from which he had been expelled. But if he has wrong notions of God, if he takes him to be essentially different from what he really is, he serves not the true God at all, he bears not his image, he delights not in his fellowship, he is unfit for his presence. If religion consists in a divine nature, such a person does not possess it, unless there are more Gods than one. There may, indeed, be an alteration in him, he may have transferred his allegiance, and changed his master, for idols are many, but he is not brought unto God; and, so long as God is immutable, his happiness is impossible.

I can recollect nothing that is worth notice as an objection against this, but that our knowledge of God, at any rate, is extremely imperfect and defective. It is so to be sure, while we are in this world; nay, probably, it will be so to all eternity: for "who can by searching find out God? Who can find out the Almighty unto perfection? It is high as heaven, what can we do? deeper than hell, what can we know? The measure thereof is longer than the earth, and broader than the sea."* But there is a great difference between the imperfection of our knowledge of God, and forming conceptions of him that are fundamentally wrong. There is a great difference between having weak and inadequate ideas of the truth, and believing or acting upon the opposite falsehood. Unless this is admitted, we shall never see the unspeakable advantage which the Jews enjoyed over the gentiles, "because to them were committed the oracles of God;" nor indeed shall we see the worth and beauty of the ancient dispensation in general. It was one uniform display of this great and important truth, which is delivered with so much majesty by God himself: "I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images." Neither is this at all relaxed under the New Testament. The importance of "holding the truth as it is in Jesus"—of "holding fast the form of sound words"—and "keeping the truth," is often declared, as well as that "no lie is of the truth." And no wonder that in this pure and spiritual constitution, it should be necessary to have clear and distinct views of him who is "the Father of spirits."

Thus I hope it appears, that, in order to a saving change, there must be a discovery of the real nature of the one only, the living and true God. Before we proceed further, let me observe that hence may be seen, in the clearest light, the danger both of ignorance, and error.

I. Of ignorance. It is plain that those who are grossly ignorant must be unrenewed. Those who do not know God, cannot possibly love him. Do you not now see the meaning and weight of the strong

* Job, xi. 7, 8, 9.

language of scripture, where we are told the heathen nations were "sitting in darkness, and in the region and shadow of death?" What force should this give to the prayers so often offered up, both in publick and in private, that the "name" of God may be "hallowed" and his kingdom come? How much should it add to the zeal and diligence, especially of those who are appointed to watch for the souls of others? What concern should it give them, lest any under their immediate inspection "should perish for lack of knowledge." It is indeed surprising to think, what gross ignorance prevails at present among many, notwithstanding the excellent opportunities of instruction which they have in their offer. Nay, even among those who are instructed in several branches of human science, it is astonishing to think what ignorance there is of every thing that relates to religion.

If accident or curiosity has brought this discourse into the hands of any such, let me intreat their attention for a little. I beseech you to think upon, and tremble at your state. You may have some sort of a nominal belief of an unseen, unintelligible being, called God, while you know neither "what you speak, nor whereof you affirm." You may perhaps have heard, or rather in our happy native country you cannot but have heard of Christ Jesus, the Son of God, styled often the Saviour of sinners; but you "know neither the Father nor the Son." You know not God as Creator, nor, by consequence, your obligations and duty to him, or your apostacy and departure from both. You know not what sin is, and therefore, you cannot know a Saviour. If ever you come to true religion at all, light will break in upon you in your darkness, you will no more be able to forget God, he will follow you into your secret chambers, he will come home upon you, and assault you, as it were, with the reality of his presence, with the sanctity and purity of his nature, and the terrible majesty of his power. O how great is the effect of a real discovery of the divine glory, whether in the word, or by the providence of God—to a saint or to a sinner. Hear how Job expresses himself, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes."* We have the same thing well described by the prophet Isaiah, as the effect of divine power in desolating judgments. "Enter into the rock, and hide thee in the dust, for the fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.—And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats, to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."† So soon as it pleases God to open your eyes upon himself, with whom you have to do, it will humble you in the dust, it will discover your danger, it will make redemption precious to you, and the name of a Saviour unspeakably dear.

2. The same thing shows the danger of error, as well as ignorance. Among many loose and pernicious principles, which are zealously spread, and blindly embraced, in this age, one of the most prevailing and dangerous is, the innocence of error. "O, say some, every man

* Job, xlii. 5, 6.

† Isaiah, ii. 10, 11, 19, 20, 21.

is to inquire freely, and each will embrace what appears to him to be the truth. It is no matter what a man believes, if his life be good. Even he who mistakes, may be as acceptable to God as his opposite, if he is equally sincere." Now there is no doubt that liberty to inquire freely, is an inestimable blessing, and impartiality in religious inquiries an indispensable duty. But the above maxim becomes false and dangerous by being carried to excessive length; and it is carried to this excess by the favour of two suppositions, which are false and groundless. The maxim is frequently applied to justify an open and virulent opposition to the most important truths of the gospel; nay, sometimes, even a denial of all religion, natural and revealed. To be able to apply it thus, it is necessary to suppose that false opinions will have as good an influence upon the heart as true. If this is the case, the boasted privilege of free inquiry is not worth having, and all the labour bestowed on the search of truth is entirely thrown away. Another supposition contained in the above maxim is, that a person may be as sincere in embracing gross falsehoods, as in adhering to the truth. If this be true, our Creator hath not given us the means to distinguish the one from the other, which is the highest impeachment both of his wisdom and goodness.

Such persons do not consider, that a corrupt inclination in the heart brings a bias on the judgment, and that when men do not "like to retain God in their knowledge," he frequently, in his righteous judgment, gives them up to a reprobate mind. Nay, when they reject his truth from an inward hatred of its purity, he is said to send them "strong delusions," as in the following passage: "Because they received not the love of the truth, that they might be saved, for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness."* But the nature of regeneration will serve, in a peculiar manner, to show the danger of error. If men form wrong notions of God, if they love and worship, and resemble a false god, they cannot be renewed, they are not like, and therefore unfit for the presence of, the true. Be not deceived, he cannot deny himself, and therefore, "there is no fellowship of righteousness with unrighteousness, no communion of light with darkness, no concord of Christ with Belial."†

I must here, to prevent mistakes, observe that this ought, by no means, to be extended to differences of smaller moment, under which I rank all those which regard only the externals of religion. I am fully convinced, that many of very different parties and denominations are building upon the one "foundation laid in Zion" for a sinner's hope, and that their distance and alienation from one another in affection, is very much to be regretted. Many will not meet together on earth for the worship of God, who shall have one temple above, where all the faithful, "from the east, and from the west, from the north, and from the south, shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of their" eternal "Father." But after all, I must needs also believe, that it is possible to make shipwreck of the faith. This appears plainly from the following, as well as many other passages of scripture: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."‡ If any take up false

* Thess. ii. 10, 11, 12.
† 2 Cor. vi. 14, 15.
‡ 2 Pet. ii. 1.

notions of God, or expect sanctification and eternal life in any other way than he hath pointed out in his word, though they may now build their hope on a fond imagination that he is such an one as themselves, they shall at last meet with a dreadful disappointment in this awful sentence, "Depart from me, I know ye not, ye workers of iniquity."

From the Evangelical Magazine.

THE TENTH PLAGUE.

"And it came to pass that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon.——And there was a great cry in Egypt, for there was not a house where there was not one dead."—*Exodus*, xii.

The avenger of Jacob came down from on high,
And his countenance blazed on the far troubled sky;
And the boldest and bravest stood pale and aghast,
As he dreadfully rode on the pestilent blast.

And wide was the stroke—to each unsprinkled door
His death-gleaming meteor the fierce cherub bore;
Not a house could escape the fell swoop of his sword,
From the cot of the slave to the dome of the lord.

Then burst the wild death-cry and shriek of affright,
All flood-like and dire, on the silence of night;
And the loud mingling clangour of curses and cries,
On the wings of the tempest, roll'd up to the skies.

Then rose the deep sob of hearts bursting with grief,
And the wild laugh of madness that mocks at relief;
And the moan that proclaims the full conquest of care
O'er the heart-stricken victims of icy despair.

Then o'er her young babe did the mother's tears run,
As she prest to her bosom her first-born son;
For its smiles they were fled, and bereft of its breath,
It convulsively writhed in the tortures of death.

Then sprang the proud youth from his couch of repose,
And grasping his armour he ask'd for his foes;
Half way from its scabbard his bright falchion flies,
When unwounded he staggers, falls prostrate, and dies.

Then droop'd the lone widow, and gray was her head,
By the son of her youth she was sheltered and fed;
Her pride and her comfort—she liv'd by his care—
She flew to his couch—but her son was not there.

She sought him, and found him—he lay as he fell,
And black as the sulphur-scorch'd demons of hell;
His cheek it was cold, and his eye shot no ray,
For his spirit had fled from its dwelling of clay.

She lay down beside him—her tears ceas'd to flow,
Not a sob or a groan gave a sign of her wo;
Her course it was ended, her journey was done,
And she pillow'd her head on the breast of her son.

Hark! hark! how Egyptia the ruin bewails,
Her beauty is withered, her puissance fails;
Her sons they are fallen, not in fields that are gory,
They were struck without warning, and died without glory.

But hark! on the wind rolls the voice of a song,
Now louder and louder it echoes along;
Still higher and higher the swelling notes rise,
'Tis the pæan of multitudes piercing the skies.

But whence is that host, that with banners unfurl'd,
Rolls on like the flood that o'ermastered the world?
And what are those wild notes that through the air sweep,
Like the voices of winds when they burst from their sleep?

The men of that host are the children of Shem;
The fall of Egyptia is freedom to them:
No more shall the task-master torture his slave,
Nor the Hebrew be laid in a bondsman's vile grave.

For the sword of Jehovah hath blazed o'er the land,
And Israel is saved by the strength of his hand;
And now their hosannas they raise to that might,
Which hath scattered o'er Egypt destruction and night.

Barnstaple, June 11, 1830. J. Bennett.

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from page* 513.)

Paris, Aug. 11, 1828.

Monday.—The traveller in all his wanderings meets with nothing which gives him so much delight, as a letter from his distant home. A long one from you was put into my hands to-day. I retired immediately to my room—locked the door—and read over and over its cheering contents, without interruption. Oh, how I wish myself with you, and that the great gulf between us were passed.

We have now visited most of the objects which usually arrest the attention of the stranger in Paris; and not having time to remain long in one place, we begin to think of changing the bustle of the city for the romantick scenes of Switzerland—Though quite an easy matter to get into this vast metropolis, it is a tedious and difficult task, fairly to make your escape from it. No one, either a foreigner or native, can travel in the interior without a passport; and two or three days are sometimes lost, before you can obtain it in due form, with all its stamps and signatures. This morning we set off for the police office. The apartment where passports are obtained is of vast extent, lined with shelves, on which are arranged a great variety of labelled boxes—such as "*Surveillance des etrangers,*" &c. &c. These horrid mementos of French *espionage* carried my fancy back to the reign of despotism and terror; and filled my mind with images of cruelty and dismay. The desks of the numerous functionaries were crowded with applicants, whose rough and revolting aspects were quite in unison with the forbidding physiognomy of the officers whom they addressed. I will not dwell on the inquisitorial details through which I had to pass, before I obtained the passport which I brought with me from home. When this was at last secured, the operation we found had but just commenced. The signature of our worthy minister, Mr. Brown, who lives at the other end of the city, must next be obtained—then the precious paper must be returned to the police office to undergo another *visé*—and then, after waiting a day, the minister of foreign affairs will stamp it and subscribe his name—provided you pay him two dollars for the privilege. The latter part of this process will occupy us to-morrow, and perhaps the day after. Every American who has been harassed with the abominations of the French police, will recollect with fond enthusiasm and heartfelt pride, the superior cha-

racter of his own free and happy government.

While passing in front of the Palace of Justice to-day, we witnessed a curious exhibition. A stage, about three feet high, was erected in the centre of the square, on which five or six criminals were placed, with their hands tied behind them, and with their offences printed in large letters over the heads of each. They were exhibited to a great crowd, in this position, for about an hour, and then were suffered to go at large. One man wept most profusely during the whole time; and one who had committed a more heinous offence than the rest, was branded with a hot iron on the shoulder. I was struck with the sensibility and sympathy manifested by the crowd on this occasion, for I had supposed that the miseries and murders presented to the eye, during the revolution, had rendered the Parisians callous to the more common woes of suffering humanity. But there is a sobriety in the habits of the common people of France, and a courtesy and mildness in their *ordinary* intercourse, which is strikingly contrasted with the sanguinary excesses and wanton cruelties, which they perpetrate when they become excited and rebellious.

Tuesday, August 12.—You are fatigued, I suppose, like myself, with the *lions* of Paris—I will, however, exhibit two or three more, while our passports are preparing. By the way, we have been informed by an American friend, just returned from a pedestrian excursion into Switzerland, that the *signature* of the Minister of Foreign Affairs is altogether unnecessary; and that we might as well keep our 20 francs, as throw them away on a useless formality, intended only to tax timid travellers.

Paris is ornamented, in several places, by what are called portes, or gates. These are triumphal arches, erected on certain memorable occasions. Besides the splendid arch of the Tuileries, which I have already noticed, we examined particularly, to-day, two on the Boulevards: one of which is called the Porte St. Denis, and the other the Porte St. Martin. The first is supposed to be one of the noblest monuments of the age of Louis XIV., and was erected by the city, in commemoration of certain victories which distinguish the reign of that monarch—It forms a perfect square, of 72 feet. On each side of the archway through which carriages pass from the Fauxbourg into the dirty street of St. Denis, there is a beautiful pyramid, in bas-relief, filled with appropriate trophies.

The Porte St. Martin is by no means equal in beauty to St. Denis—it is divided into three arches, and is ornamented with various devices in bas-relief. The fountain of St. Martin, on the Boulevards, not far from this arch, is supposed by many to be the finest thing of the kind in Paris. It does not, however, please my taste. From its form and magnitude it is called the Chateau of water.

In the evening we visited one of the theatres, to see the performance of a play, intended to represent the costume and manners of the French, *before*, *during*, and *after* the revolution. The play was interesting and instructive—If there can be such a thing as a well regulated theatre, it is secured in Paris. There is no noise; and all improper ornaments in scenery and dresses are excluded. I have seen it somewhere remarked, that in France "the theatres were churches, and the churches theatres:" and I have seen more rude behaviour, and more meretricious decoration in their places of worship, than in their best play-houses.

Wednesday, August 13.—The baths of Paris are celebrated by most travellers, for their neat-

ness, comfort and economy; but from my experience, they are not superior, in these respects, to those of England or America. The number of baths, throughout the city, is immense. One of the first things which strikes the stranger are the large and elegant *house-boats*, floating on the Seine, on which are painted in large letters, *Bains pour les Dames, et Bains pour les Hommes*—The Chinese baths, on the Italian boulevard, are quite beautiful, and are much frequented.

Before leaving Paris, I ought not to omit mentioning Galignani's library and reading room. It is almost the first place which the American traveller visits. For a few francs you may gain constant access there, during your stay. The American and English papers are here regularly received, and a daily gazette, in English, is published at the rooms. We bought, in the library, to-day, a "Guide through Switzerland and Savoy," as a help during our contemplated tour, which we propose commencing to-morrow afternoon.

Thursday, August 14.—We spent some time this morning in the museum, or conservatory of arts and trades. Here most of the contrivances and machines, invented by French genius, are deposited—Carding mills, spinning-jennies, looms, and their various appendages, occupy the first apartments; and most of them appeared to me far more complicated and clumsy than those used in England or America. The models of publick and private edifices, showing the various stages of French architecture, were interesting. In the church of the old priory, for the abbey of St. Martin, is the place where these things are deposited—we saw a number of hydraulick instruments; and among the rest, the celebrated contrivance of Montgolfier, to raise water. The remnants of the first large balloon ever inflated with hydrogen gas, and of which M. Charles was the æronaut, is suspended in the upper part of the church; and ploughs, mills, fire engines and ladders, are arranged below. In other parts of the museum, we saw all sorts of culinary instruments, lamps, grates furnaces and stoves; models of wine presses; threshing machines, fences and gates. Such a multitude of complicated and various objects presented themselves to our notice in rapid succession, that our attention became distracted, and we were convinced that many visits would be requisite, to give us any clear and satisfactory idea of the whole. Before leaving this museum, I ought to mention, that we saw a number of *establishments* in miniature, in which all the various operations were represented as going forward; thus there was a little brewery; an oil mill, and some other establishments, completely furnished. I was pleased with a nice model, about 3 feet square, representing a chemical laboratory, with all the retorts, crucibles and other apparatus in perfect order. On viewing this institution, no one will deny that the French possess great mechanical ingenuity; but it must be admitted that they have exercised their genius more in perfecting toys and trifles, than in improving important useful inventions.

All necessary arrangements being made, so as to permit us to pass without molestation through the interior of France, at about 6 o'clock, P.M. we entered the Diligence for Dijon; and I may say, we quitted Paris without many feelings of regret. It certainly contains many objects of great interest; but when the curiosity is once gratified, few Americans, who are disposed to regular and domestick habits, can consider it a desirable place of permanent residence, or of long abode.

The places in the Diligence are all numbered, and each person takes his seat as he is marked on

the book when he pays his fare—this arrangement prevents any dispute, and avoids all ceremony. The best seats are in the corners; for as you travel day after day, and night after night, you must go to sleep. If the traveller could as easily transport himself from Paris to Dijon, as he can his reader, much annoyance, and fatigue, and bruising would be escaped; and but little gratification, of any kind, lost. I can truly say, that I never passed two days and nights, which was the time consumed in this operation, more uncomfortably. We met with but few things on the road which excited the smallest interest. We passed a number of small towns which all had a dirty and mean appearance, and a degree of gloom, owing, no doubt, to the absence of *shop windows*. An article of merchandise we sometimes saw, lodged in some obscure place, to indicate that a larger supply might be had within. During our first night in the Diligence, we stopped a moment, at about 12 o'clock, at some dirty village tavern, and were regaled with some *cabbage soup*. It was the only *eatable*, except coarse bread, that we could obtain. We swallowed it hastily, and then rolled away in the stage, without ceasing, till a late hour the next day. There is one advantage in travelling at night through France; for by this means you escape, in some degree, the annoyance of the miserable mendicants seen all along the road during daylight. Early in the evening of the third day, we arrived at Dijon, which is the principal town in the department of Cote d'Or, and which was the residence of the ancient sovereigns, or Dukes of Burgundy. We had time before dark to survey the city. It is surrounded, like most of the other towns through which we passed, by a wall, and near the gate, towards Paris, there is a large cross of very handsome workmanship, with a distorted figure of the Saviour fastened upon it. We saw a number of poor women kneeling before the railing which surrounds it, apparently in deep devotion, undisturbed by the hollowing and boisterous plays of groups of children near them. All along the road, from Paris to this place, we observed *crosses* and images of the Virgin: some of which, from their fantastick ornaments, were shockingly ridiculous. In one instance, there was a large figure of the Saviour, nailed against the side of an out-house; and in another, we saw the image of the Virgin, in a red petticoat, white short-gown, and a flat Burgundy cap.

There are but few towns in France which have not some open space or publick walk, planted with trees. The promenade here is in the outskirts of the city, and is kept in very good order. There is a poplar tree, not far from the cross, celebrated for its great size. Some of the churches are quite handsome—One of them we found converted into a stable, and a publick granary. We were attracted by its tall, slender, and well proportioned spire, to the cathedral; it is undergoing a thorough repair. It was here that Guyton Morveau's first experiment was made, in purifying infected air by means of muriatic acid. The character of Guyton is one of the most remarkable in the records of biography—for the extent and versatility of his knowledge, as a politician, a naturalist, a jurist, a chemist, an orator and a poet. At one time, he was seen courting the muses, and at another as an infuriate republican, voting for the death of the king: now he was seen presiding in the legislative assembly, and now floating in the air over the French army, at Fleurus, in his own balloon: now he was deeply absorbed as a finan-

cier, and then engaged in minutely examining the dregs of a gallipot, in the laboratory.

The palace of the Prince of Condé, where the parliament used to assemble, is quite a handsome edifice, and has a large open space before it: I saw, this evening, a great crowd collected here, apparently for no other purpose than to look at each other. I do not wonder that the French people are so fond of being out of doors, under trees, and in other publick places; for really their houses, as far as I have seen them, are in general cheerless and uncomfortable.

In the Diligence we fell in company with a person going to Geneva, who speaks English very well, is perfectly familiar with the route, and who has taken us under his special care: we are already indebted to him for much kindness. The hotel where we are to lodge for a few hours, is large, clean, and commodious. At supper we had some of the best Burgundy wine, to ascertain its qualities. It is certainly one of the best *French* wines I have tasted.

I must not forget an incident which occurred to us last night. The Diligence stopped a few moments at a village inn, near which, in an open space, under some trees, feebly illuminated with a number of small lamps, the lads and lasses of the neighbourhood were collected together in little groups, and dancing to the musick of an old fiddler, mounted on a large block of wood. This was a fête champétre. I had often read with enthusiasm, of villagers dancing on the green—of rustic sports, of the freshness and fragrance of the dewy landscape; but, alas, I have witnessed the reality, and the spell which so long charmed my imagination is forever broken.

At 3 o'clock, on the morning of the 17th, we left Dijon in the coupé, or front apartment of the Diligence; and between one and two in the afternoon, we took *breakfast*, on cabbage soup, &c., at Dole, which is a town of some interest. We stopped here an hour or two; and as it was Sunday, we passed the little time we had in a retired little grove, on the bank of a fine stream of water. Between Dijon and Dole, we passed the village of Genlis, the birth place of Madame De Genlis, remarkable for the *number* of her literary productions. Her chateau was pointed out by the conductor.

After riding a long distance from Dole, we passed through Arbois, noted for its white wine—and then arrived, late in the afternoon, at Poligny. We now began to ascend, *on foot*, Mount Jura. The windings of the road over this mountain, are exceedingly circuitous, and from some spots you may see the route you are to travel, for a great distance. Near the top of the first *summit*, there is a most beautiful view of the valley below, which is vast and fertile, and so bounded by the mountain as to form the figure of the letter V. On the summit, there is an *oratory* to the Virgin, which is composed of a stone pedestal, about four feet high, on the top of which there is a nitch, containing an image, about a foot and a half high. It seems to be of wax, and is wonderfully decked with beads and tinsel. The Virgin holds the infant Saviour in her arms, who is crowned with a fanciful diadem of garnets and pearls. A strong metallick *door*, of open work, defends the image from injury. The town of Poligny, which is near the base of Mount Jura, gives an interest to the prospect from this summit. Though it was Sunday, there appeared in this land of crosses and images but little regard paid to the day. The cutting of stone, the hauling of timber, the mowing of grass, and many other operations, were all going on as upon any other day.

There is a good deal of wood

land in this neighbourhood, but I do not recollect to have seen a single bird. All the singing birds, as well as the other species, are killed here, to gratify the palate of the all-devouring epicure.

All night we spent in traversing the hills and valleys of Mount Jura; and the morning opened upon us, weary and restless, just at the base of its last and highest summit. This is so steep and long that we all descended from the Diligence, and commenced a four hours' walk, to the top. As we began to descend the mountain, the prospects and the country around increased in interest. The first view of Mont Blanc, and the lake of Geneva, with the country below, surpasses all my powers of description. The day was clear, and perhaps there never was a better opportunity of witnessing it, than the one we now had. I cannot do better than give you a translation of Cuvier's description of this scene, which is extracted from his Life of Saussure.

"How is the traveller struck with admiration, when, on a fine summer day, after having forced his laborious progress over the summits of Jura, he arrives at that pass where the immense basin of Geneva suddenly expands before him; when he sees at a glance that beautiful lake, the waters of which reflect the azure hue of the sky still purer and deeper; that vast expanse of low country, so highly cultivated, and interspersed with such pleasant abodes; those little hills, rising gradually above each other, and clothed with so rich a vegetation; those mountains covered with forests of perpetual verdure; the towering ridge of the upper Alps, rising above this superb amphitheatre; and Mont Blanc, the monarch of the mountains of Europe, crowning it with his enormous load of snows, where the arrangement of the masses, and the opposition of the lights and shadows, produce an effect which no description could ever adequately convey, to the conception of him who has not beheld this wonderful scene." All the impressions of natural scenery I have ever received, are comparatively feeble to those which the sudden appearance of this magnificent spectacle has left upon my mind.

The road down this side of the mountain is exceedingly fine, and is one of Napoleon's immortal works. It is part of the grand line of road made by him, to facilitate the passage of his troops into Italy, over the Simplon. About half way down, he has constructed a fountain, which furnishes a large supply of excellent water, in a place where it was much wanted; and where no water was ever known before. Innumerable channels, which collect the rains and dews, are cut into the mountain, all communicating with a reservoir, which issues into a stone basin.

What cannot art and industry perform,
When science plans the progress of their toil.

After reaching a more level country, we passed through a number of small, neat villages. At Ferney, we saw the chateau of Voltaire, through a long double avenue of trees, but we had neither time nor inclination to take a near survey.

The country round Geneva is enchanting; and is every where in a high state of cultivation. The general neatness of the houses, and the contented and smiling countenances of the people, convinced us that the moral and political state of the inhabitants differed essentially from those of France. I assure you this is not ideal; the very *look* of the people, and the aspect of the ground, is changed. I experienced an indescribable pleasure in leaving France and the superstitions of popery; and in again entering the country of protestants.

At the gate of the city our pass-

ports were taken from us; and after some little delay at the *stage office*, we were conducted to the Crown Hotel, where we were furnished with neat and commodious apartments. To have thus terminated, without accident, a toilsome, and sometimes perilous journey, of four days and nights, with scarcely any intermission, was a circumstance calculated to excite a sentiment of religious gratitude. I have often heard the term, *la belle France*, applied to the country we had just left; for what reason I cannot imagine. I certainly am not disposed to ring its praises. Perhaps its beautiful portions lie to the south, nearer the shores of the Mediterranean.

(*To be continued.*)

RELIGION AND STATE; NOT CHURCH AND STATE.

Under this title, a sermon has been sent us; delivered July 4th, 1830, in the Hall of the Indiana College, Bloomington; by the Rev. A. Wylie, D.D. President of the College; and published by request of the students. At a time when infidelity is assailing the most sacred institutions of religion, and with this view is raising a loud clamour throughout our land against the union of church and state—a union which is really impossible, in the existing state of things, and to which Christians are more seriously opposed than infidels themselves—it is peculiarly incumbent on the friends of religion, of all denominations, to come forward boldly in its defence. We feel it to be a duty to say, in passing, that in our opinion the whole religious community is indebted to the venerable senior Bishop of the Protestant Episcopal church in the State of Pennsylvania, for the Remonstrance which he has recently published, with his name affixed, against what may properly be denominated *a plea in favour of Sabbath desecration*, under the name of a Review, in a popular periodical; and having for its reputed author a gentleman of high legal standing. How long—we take this opportunity to ask solemnly—will the friends of religion, in the United States, continue to extend their patronage to works, however distinguished by literary merit, which go to the subversion of principles and institutions, connected indissolubly, as they believe, with the temporal and eternal welfare of their fellow citizens? Let the press be free, and let those who hate religion patronize the publications which they like—We wish our christian faith to be defended by nothing but argument. But we see not how any Christian can answer to his conscience and his God, for aiding to sustain an engine directed against all that he holds most dear and sacred—aiding to send forth extensively, a vehicle replete with poison, productive, it may be to thousands, of all the horrors and agonies of "the second death."

The text of Dr. Wylie's sermon is, Psalm, ii. 10, 11, 12; from which, after a pertinent introduction, he proposes to consider, I. The dangers to which our liberties are exposed; and then, II. The influence of christianity in preventing those dangers. Both these points are ably treated, but we pass them without either analysis or extracts, for it is not a set review of the discourse that we propose to give. We have found in its conclusion a very just and eloquent defence of the Christian Sabbath, and the gospel ministry—topicks of which such a defence is, at this time, most seasonable and important; and for this reason we place it on our pages, unthe conviction that we could fill the space which it occupies with nothing better.

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"The institutions of christianity are admirably suited to maintain

the principles of sound morality in their proper vigour. Of these institutions I shall notice at present but two; and of these the first is *The Sabbath.*

"Could religion be separated from morality, or did it depend upon a set of instinctive impulses, or wild impressions, having no settled foundation in reason and reflection, it would be beyond our control or cultivation, and the Sabbath unnecessary. But this is far from being the case. It consists in a right state of moral feeling, having its foundation in knowledge. Christianity, in the present day, cannot consist with a state of ignorance. The very evidences by which it commends itself to our approbation and acceptance, cannot be discovered without research and consideration. But knowledge, in order to become practical and impressive, must be cherished into life by meditation. Devotion must be cultivated, and religious and moral impressions must be renewed, and deepened, from time to time, in the performance of religious duty. There must, therefore, be time for such performance, and this time must be held sacred; otherwise the encroaching demands of secular concerns would, by degrees, engross the whole, and no interval remain, but that afforded by sickness, for attending to the all-important claims of piety and virtue.

"The mind, if constantly engaged in the pursuit of temporal interests, would become heated to a degree of ardour incompatible with the sober decisions of the judgment, in relation even to the ordinary concerns of life; much more, with regard to those of a moral and religious nature.* A man must have *time* to think of his duties and obligations; his origin and destiny; the vanity of the world and the importance of his eternal interests; his relations to his fellow men and to his God; and to review his conduct and experience, in reference to the great standard of rectitude contained in the law, or he will not think of them. And what, in a moral point of view, must be the state of that mind in which reflections of this sort never find a place?

"The Sabbath stands connected with every thing sacred in religion, and by its very recurrence tends to revive a sense of it in the mind. God is its author, and it reminds us of his right in us, as our Creator and Saviour. It assembles us in the sanctuary, with our neighbours and friends, on the level of our common relation to Him, as suppliants before his throne of grace, and the objects of his love and providential care. Its solemn stillness invites to holy musing, and disposes the heart to the exercise of charity. It brings us away from our pursuits of vanity to the contemplation of our chief good, and the enjoyment of communion with the Father of our spirits. It presents a sedative to every turbulent passion, a lenitive to every care, an incitement to every duty. It is, in short, a type of heaven, and replete with power to exalt the soul in preparation for that glorious state. Its influence on the well-being of society is beyond calculation.

"It is of vital importance to the purity of publick morals, that instruction should be statedly and publickly given, on the great subjects of man's duties and interests, throughout the land. The experience of all ages shows that, without instruction on these subjects, man becomes ignorant, depraved

* By the tenor of the above remarks it will be perceived that the author had been thinking of the question of "Sunday Mails." Since the above was written, he has seen in the July number of the North American, some observations on this subject, well deserving the candid attention of the friends of liberty and religion. The piece is very ably written, and ought to be copied into all the newspapers, so as to meet the eye of every citizen.

and ungovernable. It is vain to talk of conscience and the light of nature. Without cultivation conscience is erroneous, or inoperative. And as to the light of nature, if that phrase be used to signify any supposed capacity of arriving at the knowledge of truth on subjects of morality and religion, without the mind's being *put* upon thought and investigation, as in all other cases of acquiring knowledge, it is a phrase without meaning. For there *is* no such capacity belonging to our nature. Is the light of nature a blind instinct, operating like appetite without reason or reflection? Is not the generation now living indebted for all the knowledge they possess to the generations preceding? The improvements in art and the advancements in science, which have been made in the present day, have they not been made on the foundation of that stock of knowledge which *instruction* had handed down to us from the discoveries of the past? And can any thing be clearer than that, without instruction, the most civilized and enlightened states would retrograde into barbarism?

"A prejudice exists against the institution of the gospel ministry, because it is conceived that instruction on matters of religion tends to fetter the mind, and destroy, or, at least, infringe its liberty of judgment. Nothing can be more unreasonable than such a prejudice. Instruction does not diminish the liberty of thought, any more than light diminishes the liberty of motion. A man does not walk more freely, because he chooses to walk in the dark, nor does the judgment pronounce its decisions with greater liberty, for not perceiving the grounds on which to decide. He, surely, cannot be a moral or a religious man who does not know what morality and religion are, nor is any one likely to abstain from vice who has never considered its consequences. Evil actions proceed from blind impulses; the motives to virtuous ones are suggested by thought, reflection, consideration; and these imply knowledge.

"But if instruction is necessary for the production and maintenance of morality and religion, should it not be communicated by men qualified for, and devoted to, such a service? What more reasonable expedient could be imagined or devised for this purpose, than that which the Author of Christianity has adopted—an order of men of cultivated talents, ardent piety, and unblemished integrity, consecrated to the office of teaching the doctrines and dispensing the ordinances of religion, and of holding up, in their instructions and example, before the eyes of the people, a lofty standard of pure morality? Will it be said that there is no security that those who aspire to this office shall be of this character? I would answer that, where they are dependent on the people for their support, as, in all cases where religion is not corrupted by an establishment, they must be, there is every security that the nature of things will admit. Their profession excludes them from secular employments, and, therefore, secures them, as far as any thing of an extrinsick nature can secure them, from the corrupting influence of ambition. They have the certain prospect of never rising above mediocrity, and the most of them of not rising up to mediocrity, in their worldly circumstances: none will therefore seek the profession from motives of avarice. Besides, even publick opinion attaches a character of sanctity to the office, which will forbid a person of doubtful morality to exercise its sacred functions. Instances to the contrary there may be, but, except where the institutions of christianity have been perverted by an unhallowed union of church and state, they ever have been, and must be, rare. Let facts decide. Where did there ever exist an order of men

more pure in morals, more laborious in the performance of official duty, more self-denied, more zealous in every good work, than the primitive apostles; the clergy of the reformation; those of the protestant churches since; those of the United States at the present day?

"To the Christian minister it belongs to wield that instrument of tried and mighty efficacy, the word of God, which, 'like a fire and a hammer' breaketh and melteth the rocky heart—to apply the waters of baptism, the significant emblem of our regeneration by the Spirit—and to set forth Christ Jesus 'crucified and slain'—a scene of the sublimest moral grandeur, of the deepest and most tender pathos. It is his, to counsel the inexperienced, direct the inquiring, and encourage the timid in the ways of wisdom—to convince the gainsayer and reprove the disorderly—to instil good principles into the young, and to cheer the dreariness which surrounds the path of the aged—to bind up the heart which affliction and bereavement have broken—to visit and comfort the sick, and to soothe with divine consolations the agonies of the dying—to heal, or to prevent the breaches of discord, and to bind together the people of his charge in the silken bands of charity. Possessing such a character, and clothed with such an office—an office giving him access, on the one hand, to ideas and scenes so holy and so impressive; and on the other, to the human heart, in circumstances wherein, if ever, it will be tender and susceptible—what a powerful influence must the Christian minister exert upon the character of those among whom he labours!

"I see the man of God!—It is the holy Sabbath morning. The assembly are seated, waiting his arrival. As he approaches, his gait, demeanour, and the deep serenity of his countenance, show that his soul is impressed. In the retirement of his study, where his habit is, assiduously to consult the sacred oracles, he has been bearing on his heart before the mercy seat the dear people of his charge; and now he comes to them in the fulness of the blessings of the gospel of peace. He rises, and with him the whole assembly; and in the language of adoration, prayer and thanksgiving, addresses Him who 'ruleth over all.' He is the mouth of the congregation. Their hearts go with his expressions. The sacred volume is opened, and the words of eternal life fall with divine authority, upon the listening ear—distil like refreshing rain, upon the thirsty soul. The book is closed, and the voice of praise resounds. Again the soul is lifted up in prayer. The theme of discourse is announced. An air of attention, but of less deep and solemn feeling, overspreads the assembly. And as the discourse proceeds, subjects of awful moment interest the feelings; God; his law, providence and grace; sin and holiness; time and eternity; life and death; heaven and hell; the incarnation and atonement; the kingdom and priesthood of the Son of God; science, nature, art—every thing within the wide range of reason and revelation is in turn brought in, to inform the understanding, to stimulate the conscience, to exalt the affections, to influence the will. The hearers are, I will not say, entertained—they are convinced and persuaded. They repent; they believe; they love, fear, hope; they resolve; and, at the conclusion of the services, they go away to put their resolves in execution, being furnished and strengthened for every 'good word and work'—for the faithful discharge of all the duties of life. And thus does he continue to labour and watch, like a good shepherd over his flock, from week to week and from year to year, till his limbs totter and his voice fails with age. And though possessed of talents and learning, which might have enabled him to

shine in halls of legislation, or to rise to wealth and secular respectability, in any of the ways which the world proposes to its votaries; yet, for his love of Christ and his regard to the immortal interests of men, he has turned his back upon it all, and contented himself with less than the income of the humblest mechanick. And yet he has been reproached—and by men wearing the Christian name too—with being mercenary in his views; and by the unreflecting world he has been stigmatised as a 'hireling priest.'—But on all this he has calculated from the beginning; and therefore, with a spirit unbroken, he perseveres in his course of well doing and of patient suffering: and when he dies, and not before, does he enter upon his reward. Blessed man! Thou hast well done! Thou hast vindicated the ways of God to man. Thou hast stayed the progress of corruption. In a crooked and perverse generation thou hast been 'a burning and a shining light,' and now, that thou art transferred to shine in heaven, the lustre of thy bright example continues, and shall long continue, to bless the world.

My hearers! I could not arrest the course of these thoughts. The case that I have described is no imaginary one. It has been drawn from actual observation. The truth of the description may, by the candid observer, be recognised in many a living instance in our happy land. With the uncandid and prejudiced —with the whole of those, and they are a numerous class, who have not experienced in themselves the power of those peculiar motives which the religion of the Bible inspires, all such accounts as these will, I know, pass for romance, and provoke nothing but scorn and ridicule. To such, certainly, as think to put down the efforts of Bible societies, Sunday school societies, and the other benevolent and Christian enterprises of the day, by the cry of "Church and State! a money making scheme!" and other clamours of this sort, it were useless to make an appeal. The authors of any absurd calumny are usually perverse enough to construe the most undeniable facts, that may be adduced in order to expose and refute it, as a new and decisive argument in its favour: and, indeed, I shall be surprised if the humble attempt which I am now making, to show the importance of christianity to the preservation of our civil liberties, should not be adverted to by some, as an instance in point, to prove, that, on the part of its friends, there is a constant hankering after secular power. To such I have nothing to say, as they are not to be convinced. To such friends of their country and of republicanism as are not so unreasonable, I would say, in behalf of my christian brethren, and especially those in the ministry—When we ask, as citizens of these United States, that the institutions of christianity be not trampled on, it is not the cause of christianity, but the cause of our country, that we are pleading. Christianity is the most independent thing on earth. It stands complete within itself, and on its own basis. It owes the government nothing; and it craves nothing from government. It can exist under any government, and in despite of any. It has existed in the fire and in the floods, and made its way against all that the powers of earth and hell could do against it. It draws its life from the blood, and grace, and promise, of its Author. Its 'kingdom is not of this world.' When taken into alliance with the state, then, indeed, is it 'shorn of its beams'—shorn of its strength. Or, more properly speaking, when the state adopts its forms, it is insulted and goes away. *And liberty goes with it.* Thus it has always been. Thus it was in the days of our fathers. Thus it came to this continent, where it has flourished and become great; and the nation with it. And let it be

well marked that the liberties of the nation cannot perish but by being dashed against the rock of its strength—cannot be preserved but by the nation's letting it alone. But when the nation *violates* any one of its institutions, this surely is not letting it alone.

"When, therefore, we attempt to show the importance of the Christian religion to the success of the experiment of a popular government, which is now going on among us, and which, should it prove unsuccessful, is likely to be the last which will be made, at least for ages; or when we ask of our rulers not to give to the measures of government a direction of hostility to the institutions of Christianity; or when we deprecate, and would, so far as in our power, counteract, an attempt to give to publick opinion such a direction—whether such attempt should originate in the sinister zeal of her friends, or the blind rage of her enemies, it matters not—let us not be understood as entertaining any fears for the cause of Christianity. It is for the liberties of our country that we fear. As it respects the former we can sing: 'God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be cast into the midst of the sea: Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.' Psal. 46: but we have no such security to support our hopes respecting the latter. We have absolutely none at all, save what is founded in the purity of the publick morals: and that this should be preserved, we have less than none, if a respect for the Christian religion should cease to characterize the community. To our rulers, and to the people—for, as yet, they [the people] are the rulers in the last resort—could we sound the admonition of our text, with a trumpet's voice, which should be heard over all the land—with hearty good will, and in a full conviction both that it is needed and that it is applicable—we would sound it: 'Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him.'

From the Christian Observer of June last.

JUSTIFICATION *THROUGH* FAITH.

To the Editor of the Christian Observer.

Permit me, in Christian simplicity, and with a sincere desire, not to provoke angry controversy, but to promote temperate discussion, and thereby edification, to ask, "How is a sinner made righteous, or justified?" and, as arising from that, "What is justification?"

Inverting the order, I ask first, "What is justification?" is it acquittal? is it innocence? or is it the being considered and made righteous? or is it righteousness itself? Is it pardon *and* favour? does it give both a right *and* a title to God's favour? is it a claim to, *and* a meetness for, heaven? In which, or in how many, of these does it consist?

Wishing to be corrected if I err, to prevent misconception, I beg leave to state my own views of a pardoned believer's justification, before I proceed farther. By justification, then, I understand God the Father's mercy (or pity) and favour, *ex*ternally given; God the Son's obedience and suffering, personally performed; and God the Spirit's grace and power, *in*ternally wrought, enabling us to believe: the first is felt for us, and shewn to us: the second is done for us, and reckoned, or imputed, to us; and the third is wrought in us, and im-

parted to us. Thus, justification is inseparable from sanctification; and, like salvation, is all of grace; the grace of the Father, in accepting for us, and reckoning, or imputing to us, what Christ has done in our stead, and for our good; the grace of the Son, in working out for us the pardon of our sins, and in purchasing our right (in him) to heaven; and the grace of the Spirit, in revealing to us what Christ has done and suffered; and working in us, and imparting to us, a holy and new nature, a lively faith, and all other graces: this, in my esteem, constitutes imputed righteousness, and its necessary concomitant inherent holiness. What God, the adorable Trinity, has planned and provided, God the Son has effected, God the Father has accepted, God the Spirit reveals and applies, and the humbled and repentant sinner by faith believes, receives, and appropriates. Grace provides what faith embraces, and what good works evince us to be possessed of, namely, justification; that is, acquittal from sin, exemption from hell, and both a right and a title (in and by Christ) to heaven: so that before *God*, we are justified by *Christ;* before *man*, through *works;* and, to *our own apprehension and comfort*, through *faith:* in other words, by grace, through faith, and that not of ourselves, but of God's free grace and mercy. This gives to God all the merit and glory, and to man all the benefit and comfort: this secures holiness, checks licentiousness, enforces gratitude, elicits praise, abases pride, and produces humility.

I have, I find, insensibly, begged the question, "How are we justified?" in stating my own views: but I will still ask, "How is man justified with his Maker?" is it "by works," as we have *mis*-rendered St. James? If by works, by *what* works? If by *good* works, or by works *of faith*, is it wholly and solely, or in part? or is it by faith? and if by faith, is it by faith alone, or only, without works? or by faith necessarily producing works? or is it by faith and works united, each contributing its part? or, lastly, is it by neither of these separately, nor by all of them unitedly, but BY *grace* THROUGH *faith?*

The difference between *by* and *through*, as applied to faith, will be seen and acknowledged by all who consider this verse, in the eleventh chapter of the Epistle to the Hebrews, "By faith the walls of Jericho fell down;" wherein it is evident that the writer meant *through* the faith *of the Israelites* the walls of Jericho fell down. A drowning man is saved by his rescuer *through* his holding the rope; a beggar is kept from starving by a donor, *through* his eating the bread, or food, given him. In these cases love and pity are the source or cause, the bread and the rope are the instrumental means. To apply this to the point in hand, I ask, is faith the *cause* or the *means* of a sinner's justification? I humbly conceive the latter.

If we are justified *by* faith, then faith is our justifier; as he by whom we are taught is our teacher: a position which would startle any but a Pharisee or a Papist.

If we are justified *by* faith, or by faith only, how do we interpret this saying, "By thy *words* thou shalt be justified?" or this, "Ye see that a man is justified by *works?*" Are all three, faith, words, works, synonymous, or identical?

If we are justified *by* faith, then, as we read of "the *work* of faith," and that "this is the *work* of God that ye believe;" as faith is a *work*, are we not justified by *works?*

If we are justified *by* faith, then our justification rises and falls, and is subject to all the fluctuations of our faith, which may be strong one hour, and weak the next. According to this we should be *fully* justified when *strong* in faith; *partly* justified when *weak* in faith, or of

little faith; *not* justified when assailed by *unbelief;* and *condemned* when *doubting* or *despairing*. Then would St. Paul's words, so sadly perverted, "he that doubteth is damned," be, in this sense, most true.

If we are justified *by faith*, then are we also "saved *by hope*," which would make hope a saviour, as well as faith a justifier; whereas "it is God that justifieth;" "neither is there salvation in any other" than in Christ the Lord.

If we maintain the doctrine of justification *by* faith, do we not set up another saviour or justifier than Jesus Christ; and so far, eject the Saviour from his throne? or rob him of his crown? or make him give his glory to another?

Again, I ask, is faith above all other graces? is it more essential to salvation than love; more necessary than repentance; more indispensable than restitution; more difficult than the *love* of enemies, invariable truth, unfeigned humility, heartfelt prayer, and the constant practice of the golden rule? Can faith save us?

Feeling it to be essential to comfort, though perhaps not to salvation, to have correct views on this important subject, I have written the above, that the confusion which I find in the minds of many, may, should they read this, be removed; that each of the Christian graces may have its proper place in our esteem, and that God, "the giver of all grace," may have all the praise. The divine and the scholar may use the expression, "justification *by* faith," without danger, though, I humbly conceive, not without verbal inaccuracy: but the young and unlearned and poor Christian *can not*, without the possibility of entertaining heterodox notions, the probability of feeling unsettled as to the grounds of their acceptance, and the certainty of having much confusion and misconception in their minds as to the cause or source, the instrumentality or agency, and the means or mode, of a sinner's justification; which may retard their growth in grace; hinder their progress in holiness; obscure their internal evidences; and lessen, if not destroy, their hope, peace, and joy.

There is another point, still more, if possible, intimately connected with our justification, which I will leave to another opportunity; in the mean while I beg to add, if I am wrong, I wish to be corrected; if right, I wish to be myself, and to find others, established.

J. W. Niblock.

EDUCATION OF CHILDREN.

We recommend the following short and pithy essay, to the very attentive consideration of all our readers who are heads of families, and have the charge—a very sacred one—of the training of young children.

From the Luzerne Gleaner.

From the Desk of Poor Robert the Scribe.

If your children you'd command,
Parents, keep a steady hand—

Our parson used to say, "Just as the twig is bent the tree's inclined." And therefore every little fellow of us—rag, tag, and bobtail—used to be obliged to say our catechism every Saturday afternoon. And methinks I can trace the influence of the serious lessons, in the conduct and opinions of every man who was brought up under the venerable pastor.

The government, as well as the education of children, is a matter of the most momentous concern.

Mrs. Hasty is as good dispositioned a woman as you will find in an hundred, but she "dont keep a steady hand" with her children. "Tommy," said she, "let that clock case alone." Tommy turned around, whistled for half a minute,

and went to work at the clock again. "Tommy," said she, angrily, "if you dont let that clock alone I certainly will whip you. I never did see such a boy (said the mother), he dont mind a word I say." She continued her knitting, while Tom continued at the clock case till *over* it tumbled, and dashed the clock and case to pieces. The mother up with the tongs and knocked poor Tom sprawling among the ruins. Tom roared like Bedlam, and the kind woman took him in her lap—was sorry she had hurt him, but then he should learn to mind his mother, and giving him a piece of cake to stop his crying, picked up the ruins of the clock. What was the consequence? Why, Tom, who, with "a steady hand" to govern him, would have become a man of worth, turned out a hasty, ill natured villain.

My neighbour Softly, good woman, dont whip her poor dear children, however bad they may conduct, for they cry so loud and so long, she is afraid they will go into fits. Yet she keeps a rod hanging up over the mantel piece, threatening them every hour in the day.

Old captain Testy swore his children should be well governed. So he laid by a good hickory, and for every offence thrashed his children till they were beaten into hardihood and shamelessness.—When they appeared on the theatre of life, they were only fit for robbery and the whipping post.

How different was the government of my old friend Aimwell and his wife—If one corrected a child, the other never interfered. When the first ray of knowledge began to dawn in their infant minds, they commenced a steady course of proceeding.

They never directed what was improper to be done, or misunderstood; but so long as the child resisted through *temper*, they continued to persist until that temper yielded. A second whipping was rarely necessary. A steady hand—a mild but firm manner of issuing their commands, were always sure to produce obedience. It was an invariable rule with them, when they were in a passion, never to punish their children; never to promise to them the minutest thing without performing; and yet their children loved them most tenderly—wantoned and played their little gambols about them with the utmost freedom. If it was convenient they came to the table—if *not*, without a murmur they waited. They grew up patterns of filial obedience and affection, and added to society the most correct, useful and respectable members.

Listen to old Robert: Never strike a child while you are in anger. Never interfere with your husband or wife in the correction of a child in its presence. The parents must be united, or there is an end of government. Never make *light* promises to children of rewards or punishments; but scrupulously fulfil what you promise. Begin early with your children—if the temper be high, break it while young—it may cost *you* and them a pang, but will save *you both* fifty afterwards—and then be steady in your government. Use the rod sparingly. It is better and easier to command from their love and respect than by *fear*. Keep these rules, and my word for it, your children will be a happiness to you while young, and an honour to you when they grow up.

Review.

LETTERS TO REV. NATHANIEL W. TAYLOR, D.D. *By Leonard Woods, D.D.*

(*Continued from page* 526.)

In his second letter, Dr. Woods enters directly on the consideration of what he considers exceptionable in Dr. Taylor's "Concio ad Clerum." This will best be stated in his own words, as follows—

"Your reasoning in the place referred to is intended to obviate an objection against the character of God, arising from the fact, that he has given man a nature which he knew would lead him to sin. The position which you take in your reasoning I understand to be this; *that supposing God to have adopted a moral system, he could not have prevented all sin, nor the present degree of it;* or, as you sometimes represent it, *that God could not have done better on the whole, or better, if he gave existence at all, for any individual of the human race.* The conclusion is, *that no one can impeach the wisdom or goodness of God, considering, that notwithstanding the evil which exists, he will secure the greatest good possible for him to secure.*

The positions exploded.

"You say, the difficulties on this subject result in your view from 'two very common, but groundless assumptions,—assumptions which, so long as they are admitted and reasoned upon, must,' you think, 'leave the subject involved in insuperable difficulties.' The first of these assumptions is, 'that sin is the necessary means of the greatest good, and as such, so far as it exists, is preferable to holiness in its stead.' The second is, 'that God could in a moral system have prevented all sin, or at least the present degree of it.'

"Now from all you have advanced on the subject, I conclude that you mean to hold the *opposite positions;* namely, that sin is *not* the necessary means of the greatest good, and as such, so far as it exists, is *not* on the whole preferable to holiness in its stead; and that, in a moral system, God could *not* have prevented all sin, nor the present degree of it."—pp. 21, 22.

Dr. Woods says, "I am aware that you do not, in so many words, directly *affirm* these opposite positions;" and then goes on to show —and we think he does show, to the satisfaction of every candid and attentive reader—that the manner in which Dr. T. has treated the subject in his sermon and notes, must produce the belief that he actually meant to affirm and argue, in favour of the positions which stand opposed to what he denominates "groundless assumptions." Accordingly Dr. Woods afterwards says—

"In my remarks, then, I shall consider myself as warranted to proceed on the supposition, that you hold these two opinions, namely; first; *that sin is not the necessary means of the greatest good, and as such, so far as it exists, is not, on the whole, preferable to holiness in its stead;* —second; *that in a moral system, God could not have prevented all sin, nor the present degree of it.*—And if you should, after all, say, that you do not mean either to defend or affirm these positions; though I might be gratified to know this, I should still wish to subject the positions themselves to a careful examination. On this last supposition, (which I have made so as to be sure not to do you any injustice,) my object would be, not to charge these opinions upon you, or upon others; but to inquire, whether they are *true.* And then, though neither you nor your associates had ever embraced them, yet as some others may be exposed to them, the discussion may not be wholly lost.

"But for the present you will permit me to canvass the two opinions referred to, as though it was your intention to maintain them by means of the summary arguments contained in the passages quoted from your pamphlet. And in prosecuting my undertaking, I shall labour to observe that excellent rule of the Rhetoricians, *so to express ourselves, that we not only may be understood, but cannot be misunderstood.* I shall at least hope not to cast any additional obscurities over a subject, which is in itself sufficiently obscure and difficult."

Notwithstanding this uncommonly fair and candid statement, it has so turned out, since the publication of Dr. W.'s letters, that a bitter complaint has been made by Dr.

Taylor, or his "associates," that Dr. W. represents him as having affirmed what he never did affirm—inasmuch as Dr. T. had only proposed queries, without giving any decision, or opinion, on the manner in which they ought to be answered. We shall take the liberty to make a few remarks on this complaint; because it is one in which the whole reading community has an interest. We maintain then, that no man who publishes a book, has a right to complain that his meaning has been misapprehended, if he has written in such a manner that, out of ten intelligent and unprejudiced readers, nine will in fact misapprehend him: and this we verily believe is true, in reference to the notes attached to Dr. T.'s "Concio ad Clerum"—supposing it was really his intention not to be understood as arguing in favour of the propositions, which he opposes to those that he calls "groundless assumptions." To specify other *assumptions*, and then ask some pages of questions, all going to show the futility of what he opposes, and the plausibility of what he states in opposition, without one intimation that the answers which it would seem he intended should be given, would still be in favour of something of which he is not to be considered as the advocate, and after all complain that he is considered as their advocate—this, we confess, is to us a novel method of writing; and one for which we wish the Dr. and his associates, if they continue to write, may have a patent, which nobody shall be permitted to to invade.

Dr. T.'s notes are introduced in the following words—

"Note. The difficulties on this difficult subject as it is extensively regarded, result in the view of the writer from two very common but groundless assumptions —assumptions which so long as they are admitted and reasoned upon, *must* leave the subject involved in insuperable difficulties."—p. 110.

To our apprehension, it is here distinctly implied, at the very outset, that if the condemned assumptions were removed, the difficulties would be removed with them. Surely if the assumptions produce the difficulties, as is unequivocally asserted, take away the assumptions and you take away the difficulties.

But Dr T. gives us more than an implication. He says expressly, after having, at great length, queried the "groundless assumptions" into absurdity—

"As an apology for this note, the writer would say that the objection alluded to in the discourse, so commonly rises in the mind in connexion with the subject, that it was thought proper to notice it; and while he knows of no refutation except the one given, he was desirous of attempting still further to free the subject from distressing and groundless perplexity. This is done in his own view, simply by dismissing from the mind the two assumptions which have been examined. The mode in which the mind will in this way, be led to view the character and government of God may, it is believed, be shown to be free from embarrassment by an example."

He then goes on to state an example, which, if it have any relation at all to the subject in hand, must, we think, strike every reader as intended to exhibit or illustrate a new theory or assumption, not attended with difficulty—nay, he explicitly states, in introducing the example, as we have just seen, that "The mode in which the mind will, in this way, be led to view the character and government of God may, it is believed, be shown to be free from embarrassment." In a word, it seems to us, that nothing can be more undeniable than that it is the apparent design, and the whole design, of Dr. Taylor, in these notes, to explode an old and objectionable theory, and to introduce in its place a new one, that is free from objections. Yet when Dr. Woods shows that this new theory, which he supposes has the opinion of Dr. T. in its favour, is attended with far greater difficulties than the assumptions which he

opposes, a cry is raised that Dr. T. does not hold this new theory, any more than those assumptions which he discards. We must say, that this is the most extraordinary defence of a writer that we have ever seen. If Dr. T. and his associates would only observe what Dr. Woods justly calls "that excellent rule of the Rhetoricians, *so to express ourselves that we may not only be understood, but cannot be misunderstood,*" it would save both themselves and others no little trouble. If, says Lord Kaimes, in his Elements of Criticism—"If perspicuity in writing be not a positive beauty, the want of it is certainly the greatest defect." And this is the defect, in a remarkable degree, of the writers in Dr. T.'s school of Theology. We are reluctant to charge them with an intentional ambiguity of expression, or obscurity of manner in their reasoning, adopted with a design to provide for a reply to any apprehended confutation of their errors. But we do insist, whether this be their design or not, that they have no right to complain of being misunderstood and misrepresented, till they give us their ideas with more directness and perspicuity. Dr. W., who knows them well, seems to have suspected that something of the kind which has happened might occur; and therefore determined to oppose the opinions which he believed to be erroneous, whether Dr. T. should admit, or deny, that they had been advanced and advocated by himself. In this we think he was right; for these opinions have unquestionably been adopted by many, and we think there is no reason to doubt that they were learned—whether justly or unjustly—from the publications of Dr. T. and his associates.

The following quotation from Dr. Woods's second letter, is more extended than accords well with our scanty space; but it contains a just and lucid explanation of the different senses of the words that are used in speaking of *power*, which we think may be of general use, and we therefore give it entire.

"I shall begin with what I consider your second position. And as a proposition is generally true or false according as words or phrases are taken in one sense or another; I shall remark on the different senses of the words which relate to *power*, or the *want* of it; and shall then inquire in which of these senses the words appear to be used in your reasoning.

"A distinction has commonly been made between the *literal* sense, and the *metaphorical* or *moral* sense of the words in question. This distinction is founded in the nature of things, and no man can deny it without involving himself in inconsistency. When I use the words in the *literal* or *proper* sense, and say, God has *power* to do a thing, or, he *can* do it; I mean that he is *able* or *competent* to do it, *if he chooses*; that there is in him no want of ability to prevent his doing it, if on the whole he prefers and wills to do it; and I mean too, that if any thing whatever, which is the proper object of power, is not done, it is because God does not choose to do it, or sees it best not to do it,—and not because he is destitute of the requisite *power*.

"Thus we say, God has *power* to raise the dead, and to do it now. The word *power* is here used in the *literal, proper* sense. Accordingly, if the dead are not raised, and are not raised *now*, it is not because God is *unable* to raise them, or is less able now, than he will be at the last day; but solely because he does not see this to be best, and so does not choose it. If, when using words in the same literal sense, we should say, God *cannot* raise the dead; our meaning would be, that if he should, on the whole, see it to be *best*, and so should really *choose* and *will* to raise the dead; it would still fail of being done, and would fail because he had not sufficient *power*. It would be implied, that if he only had *power* enough, the thing would be done. We do not commonly speak of God as wanting power in this sense, as we believe him omnipotent. But we speak familiarly of the want of this power in man. If in any case, he fails of accomplishing a particular thing which he really *chooses* and *wills* to accomplish; we say, he is not *able*,—he has not sufficient *power*.

"This I shall call the *first* sense of the words denoting the want of power. It is the *literal, proper* sense.

"Let us now attend to the *metaphorical* or *moral* sense of the words denoting

want of power. When in this sense we speak of intelligent beings as not being *able* to do a thing, we mean that their *judgment* or *inclination prevents* them from doing it; that they have in their minds decisive reasons against doing it, or in favour of doing something else in its stead. Thus: God cannot lie; he cannot do an act of injustice. Here, that which prevents God from doing the thing spoken of, is the perfection of his own nature,—his infinite wisdom and goodness, and not, properly speaking, the want of *power*. For an act of injustice may be done with as little *power*, as an act of justice. God had power, in the literal sense, to inflict evil upon Adam and Eve, and drive them out of Paradise, before they sinned, as really as after. What hindered him from doing it? Infinite wisdom,—holiness,—justice. And when we say, he was *unable* to do this act, we can mean nothing more than that he was *totally disinclined*.

"But the words which denote *inability*, or want of power, are sometimes used in a sense different from either of those above mentioned; as when it is said, that God *cannot* do what is *self contradictory*, or *absurd*, or what is, from the very nature of the case, *impossible*. For example; he cannot cause a thing to be and not to be, at the same time, and in the same respect. Or, he cannot cause a part of a thing to be greater than the whole of it. The thing is, in its own nature, utterly *inconsistent*. And so it is a case in which power, either literal or metaphorical, either natural or moral, has nothing to do. A being who has neither power nor goodness, is, so to speak, just as *able* to do the thing proposed, as God is. And God, though possessed of infinite power and goodness, is just as *unable* to do it, as one wholly destitute of power and goodness. The fact is, such a thing has, properly speaking, no relation to power. It is not an object of power. And when we say, God *cannot* do it, we use the word *cannot* merely to signify, that it is utterly inconsistent and absurd to suppose such a thing.

"I have thus endeavoured to define the three senses of the phrase in question, not assuming to be perfectly right in my views of so abstruse a subject, but holding myself ready to be corrected by you, or by others.

"The position which is now to be examined, and which I have understood you to maintain, is this; *that in a moral system God could not have prevented all sin, or the present degree of it.*

"In what sense then do you speak of *the want of power* in God relative to this subject? There are several circumstances which would seem to favour the idea that you speak of it in the *literal, proper* sense.

"This might be naturally inferred from your question at your entrance on the subject. 'Do you say then, God gave man a nature which he knew would lead him to sin?—What if he did? Do you know that God could have done better, better on the whole, or better, if he gave him existence at all, to the individual himself? (See Appendix, 1.) The argument, in plain terms, appears to be this; we have no reason to complain of God for doing as he has done, because he *could not* have done better, either on the whole, or for any individual."—pp. 25, 26, 27.

Dr. W. fills up the remainder of this second letter with an extension of his reasoning, to show that Dr. T.'s language will not admit of the supposition that he intended to use the words denoting *power*, in either of the other two senses that had been explained; but that he meant to affirm, strictly and literally speaking, *that in a moral system* GOD COULD NOT *have prevented all sin, nor the present degree of it.*

It is, perhaps, right that we should be explicit in stating to our readers, that we are not to be understood as adopting for ourselves, the propositions which Dr. Woods defends against the objections of Dr. Taylor—We propose, before we conclude our review, to explain ourselves a little, in regard to this matter. Dr. Taylor is at issue with the system of Theology which has been long and extensively received in New England; and the bearings and practical influence of which are well known. Dr. Woods is the defender of this system; its defender against novelties, which we think unspeakably dangerous—infinitely more pernicious and at war with inspired truth, than any errors which we may believe are contained in the system attempted to be overthrown. But more of this hereafter.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

Storks in Turkey.—The storks, those most oriental, most scriptural of birds, were numerous and familiar beyond what I could have imagined; they rarely moved at our approach; they were picking with their long bills at the worms in the sod by the road side; and when they did move, it was not by flight, but by stalking in the most stately manner, a few yards off, where they would stand and gaze unapprehensively at us, bend their heads on their backs, or entwine their long necks with each other in fondness.

The tender regard entertained by the Turks for most of the animal creation, (one of the strange anomalies of their characters—a striking contrast to their disregard of human blood and life,) is sufficiently known, as well as the fact, that to the stork they have a peculiar and reverential affection. Few things will displease a Turk more than to molest one of these birds. They call him friend and brother—and when they could yet aspire at conquest, they sentimentally affirmed, that he would accompany them wherever they should carry their victorious arms, despite of the variety of climate, of heat, or of cold.

These sagacious birds are well aware of this predilection; they build their large nests on the mosques, on the minarets, on Turkish houses; and to them, in their migratory existence, they return year after year, but the nest is never erected on a Christian roof! I have observed in many towns, particularly in Pergamus, where they are very numerous, that in the Turkish quarter they strut about most familiarly, mixing with the people in the streets, affecting the open squares in the Turkish khans, and other places of the greatest resort; but they pass not the boundary of that quarter; they never enter the parts of the town inhabited by the Greeks or Armenians.

The turtle doves, which swarm in this part of Turkey, are almost equally favourites, and equally familiar, but their familiarity is of course less striking than that of the gigantick bird, the stork.

Towards sunset I walked in an open gallery, at Pergamus.—Thence looking over the roofs and upper apartments of curious dwellings, I saw before me, at a few yards' distance, the lofty, massy, castle-like walls of the old Greek of Agios Theologos, whose rough ridges, covered with their nests, (larger than our bushel measures) and whose angles, buttresses, and every "coin of vantage," used to be incessantly frequented by troops of stately storks. They were always divided into pairs; sometimes only the long elastick neck of one of them would be seen, towering from the nest, while the consort would stand by, on one of his long slim legs, and watch with the assiduity of affection. Sometimes one of them caressing his mate ere he left her, would spread his broad snow white wings, fly away to the town or the field, and thence return with a large twig, or other materials for the nest, or a supply of provisions for his occupied partner. Other couples would be grouped on the edges of the stupendous ruin, entwining their pliant necks, and mixing their long bills. I have thus often counted as many as fifty couple of storks at a time upon the ruins. Mixed with these large white birds, or issuing from their nests, in the crannies of the walls below those of the storks, or flitting athwart the twilight sky, were thousands of little blue turtle doves, forming an amorous choir, which never ceased its cooing, by day or by night. These sounds, and I must add the vernal voices of the cuckoos, almost equally numerous, used to compose me to sleep, and to them I awoke in the morning.—*Mackfarland's Constantinople.*

Champollion.—We formerly gave a notice of the labours and results of this distinguished traveller, and we now rejoice to have it in our power to recommend our readers to a better and more detailed description of the relicks of old Egypt. A neat translation of his work, with notes, said to be written by Professor Stuart, has just been published, comprising an account of all the discoveries of the traveller among the tombs and temples of a once renowned, but now almost deserted country. As a confirmation of the truth of Scripture history, or as an illustration merely, the researches of Champollion possess a deep interest and value. The sojourning of the people of Israel, and their subsequent captivity, are depicted in various hieroglyphick and pictorial representations of the victorious and triumphal processions, the festival and domestick games; many facts of the Bible are distinctly related, and the names of contemporary Jewish and Egyptian kings are, in several instances, recorded. But aside from the interest which, as Christians, we take in the illustration and confirmation of the Bible, these discoveries will go far to satisfy a rational curiosity respecting the habits, learning, arts, laws, and go-

vernment of a country of which so little is distinctly known—save that in learning and power, she, if not the source, was the earliest mistress.

Phenomenon in the Tide.—A Liverpool paper of Sept. 9, says—A remarkable change in the usual flowing of the tide took place in Bristol, on Friday week. Instead of high water being at 58 minutes after twelve, which, according to the correct calculations of the tide table, ought to be the case, the tide flowed only till ten minutes before twelve, and then began to ebb, causing a variation of an hour and eight minutes. About three years ago an irregularity of the same kind was observed in this port and other places, which was ultimately traced to an earthquake in the Peninsula. It is not unlikely that the present variation in the tide has been caused by some disorganization, remote from our shores.

New Metallic Mirror.—M. Dobereiner, while making experiments upon platina and its combinations, discovered that when the chloruret of this metal is heated gently with alcohol, a brown substance is obtained, which is easily blackened at a higher temperature, and may be dissolved without difficulty in alcohol. This substance is excellent for rubbing glass, in order to make mirrors of platina; to effect which, the glass is to be dipped into the alcoholick solution, care being taken that it is spread uniformly on its surface, and is afterwards made red hot with the flame of a lamp of spirits of wine. The coat of platina thus deposited on the glass in its metallic state, adheres so strongly to it, that it will be impossible to detach it. If, however, a mirror so made, be plunged in hydrochlorick acid, diluted with water, and if, at the same time, a layer of zinc is placed in it, the whole layer of platina will dissolve instantly. A burnishing stick may be used to polish the platina.

Chloride of Lime.—The Journal des Connaissances Usuelles, in the course of an article on the employment of chlorurets of lime, to prevent infection, says it may also be advantageously used to destroy the unpleasant smell of fresh paint. In a newly painted apartment, boards three feet long by two broad, should be laid, and a quantity of hay, slightly damped, spread over them, upon which the chloruret should be sprinkled. If the room is carefully closed, it will be found that the decomposing action of the carbonick acid of the air will neutralise the smell of the paint. The chloruret of lime may also be employed to disinfect any nauseous receptacle.

Crown Diamonds.—The two most valuable diamonds of the French crown are called the Sanci and the Regent. The Sanci takes its name from Nicolas de Harlai de Sanci, who was once its owner. The Sanci was sold for a crown to the Duke of Burgundy, by a Swiss, in the fifteenth century. In 1589, it was in the possession of Antonio, king of Portugal, and by him it was first pledged to De Sanci, for 40,000 livres, and subsequently sold for 100,000 livres. De Sanci, in like manner, disposed of it to James II., of England, then resident at St. Germain's, from whom it passed into the hands of Louis XIV. The Regent is the most beautiful diamond known—it is often called the Pitt.

Grating Nutmegs.—It is a fact well known to most house-keepers that, in grating a nutmeg, if we begin at the end next the stem, it will generally be hollow all the way through, and is very liable to break, whereas if we begin at the other end it will continue sound to the last. The centre of a nutmeg is composed chiefly of a mass of fibres, united and held together at the stem end. If grated first at that end, they are cut off the point of union, and thus liberated, so that they come out and make the nutmeg hollow; but if grated at the other end, they continue to be held firmly in their place, and the nutmeg consequently remains sound.—*Massachusetts Spy.*

The Nature of Flame.—Flame is the rapid combustion of volatilized matter. The tallow, or the wax, is melted and drawn up to the top of the wick of the candle. Here it is boiled and converted into vapour, which ascends in the form of a column. This vapour is raised to such a temperature, that it combines rapidly with the oxygen of the surrounding atmosphere, and the heat evolved is such as to heat the vapour to whiteness. Flame then is merely volatile, combustible matter, heated white hot. The combustion can only take place in that part of the column of hot vapour that is in contact with the atmosphere, namely, the exterior surface. The flame of a candle, then, is merely a thin film of white hot vapour, enclosing within a quantity of hot vapour, which, for want of oxygen, is incapable of burning. But as it advances upward, in consequence of the outer film being already consumed, it gradually constitutes the outer surface of the column, and assumes the form of flame. And as the supply of hot vapour diminishes as it ascends, and at last fails altogether, the flame of a candle gradually tapers to a point.

Effect of Terror upon the Imagination.—The late Dr. Good, in early life, served an apprenticeship at Yarmouth, and had to sleep at the top of his master's house,

in a room in which there was a skeleton. "One night," says he, "I went to bed; the moonlight, which fell bright into my room, showed me, distinctly, the pannel of the door, behind which hung my silent acquaintance. I could not help thinking of him. I tried to think of something else, but in vain. I shut my eyes, and began to forget myself, when, whether I was awake or asleep, or between both, I cannot tell—but suddenly I felt two bony hands grasp my ancles, and pull me down the bed; if it had been real, it could not have been more distinct.

Weather.—A gentleman who kept an account of the changes of weather for fifty years of his life, within a hundred miles of the city of Philadelphia; says that he could not observe that the moon had any influence in producing the changes. That he always observed four or five days cold weather in continuance would be followed by moderate weather, and generally rain. That three cold nights in succession would produce rain; commonly known by three white frosts. That although five severe cold days would produce rain, yet he had known twenty days of severe heat without rain.

Northerly winds seldom continued beyond four days at a time; the severest storms are generally in August.—*Register of Pennsylvania.*

Religious Intelligence.

Aware of the interest which many of our readers take in the cause of Foreign Missions, especially of those conducted by the American Board, we have, for the present month, devoted the greater part of this department of our Miscellany to a summary account of the proceedings and statements of that Board, at their last annual meeting. Our account is taken from the Boston Recorder, of the 13th ult. somewhat abridged. The Board met on the 6th of October.

The American Board of Commissioners for Foreign Missions commenced their annual meeting in this city on Wednesday.

On Thursday afternoon, at half past two o'clock, the Communion of the Lord's Supper was celebrated in Park Street Church, where about 1500 professed disciples of Christ, from different parts of the United States, commemorated the atoning death of their Master. The communion services were performed by the Rev. Dr. Proudfit, of Salem, N. Y.; Dr. McMurray, of New York city; Dr. Porter, of Catskill, N. Y.; Dr. Tyler, of Portland, Me.; and Rev. S. Holmes, of New Bedford, Me.

In the evening another meeting was held in Park Street Church, and after prayer, by Rev. President Day of Yale College, a part of the Annual Report was read by Mr. Evarts, the Secretary of the Board; and the audience was addressed by Rev. President Allen, of Bowdoin College; President Bates, of Middlebury College; and Dr. Miller, of Princeton, N. J. A collection was then taken in aid of the funds of the Board, which amounted to $395 36.

Minutes from the Annual Report.

The Report of this year is elaborate and full of interest. We present our readers with the following summary and abstract.

Summary.

There are forty-seven Missionary stations under the direction of the Board; forty-six ordained preachers of the Gospel to the heathen; five licensed preachers, and four men who have completed their theological course, and are now ready to be ordained. The whole number of labourers of both sexes, sent from this country, and supported by the funds of the Board, is about two hundred and twenty-five. One of the stations is at Bombay, five in Ceylon, one at Malta, one at Beyroot, six at the Sandwich Islands, and thirty-three among the North American Indians. About 1100 converted heathens have been received into the mission churches, a large portion of them within the last year; and great numbers are brought under religious restraint, giving more or less evidence of piety. At least 50,000 learners are enrolled in the mission schools, and about 600 teachers, most of them natives, who have themselves been taught by missionary influence, are employed in them. The missionaries and the Board have made use of the press for the dissemination of knowledge in eleven languages; four of them spoken principally in Asia; one in Europe, principally; one in Europe and Asia, equally; four in the forests of North America; and one in Polynesia, viz. the Mahratta, Tamul, Armeno-Turkish, Arabick, Greek, Italian, Che-

rokee, Choctaw, Seneca, Abernakee, and Hawaiian. The last, (with some help from Mr. Ellis, English missionary,) together with the Choctaw and Abernakee, persons employed by the Board were the first to reduce to writing. This is true also of the Cherokee, so far as the Roman alphabet is used. The Board has presses under the direction of the missions at Bombay, in Ceylon, Malta, and the Sandwich Islands. The works printed are, the New Testament; other portions of Scripture; various religious books and tracts; and school books. All these are put in circulation among the heathen, and the field is constantly opening for a wider and still wider circulation, and for an indefinite increase of all these evangelical operations.

Receipts and Expenditures.

The receipts of the Board, from donations and legacies, during the year, which closed on the 31st of August, amounted to $80,788 16, while the receipts from the same sources, during the year preceding, amounted to $104,542 24; leaving a deficiency of receipts in the way of contribution or donation, (which are the only sources of income worthy to be considered,) of $23,754 08. The transfer of $4000 from the permanent fund to current expenses, with some variations in the interest of money received in the two years, presents the total receipts of the year, ending August 31, 1829, at $106,928 26, and of the year just closed, at $87,019 37, leaving a deficiency of $19,908 89. But the real deficiency, and that which should be the basis of all our calculations, and all our action, is $4000 more, viz. $23,908 89.

Abstract.

1. Bombay. One Station. Messrs. Graves, Stone, and Allen, Missionaries; Mr. Garret, Printer; Miss Farrar, Teacher of Females.

During the first six months of last year, 12,000 copies of portions of the Scripture and Tracts were worked off at the mission press, amounting to 510,000 pages. Connected with the Mission are 31 schools; 12 of them for females. About 1000 boys and 400 girls attend. Female education is advancing. Sir John Malcolm, governor of Bombay, has given 300 rupees, (about 130 dollars,) to the American Missionaries, for the benefit of female schools, and other benevolent individuals gave 1200 rupees. Mr. Hall's tract entitled the "Three Worlds," and Mr. Newell's, entitled "Glad Tidings," are said to be producing a very salutary influence on the people and the Brahmins. Messrs. Hervey, Read, and Ramsey, who sailed from Boston in August last, are designed as a reinforcement to this mission.

2. Ceylon.—Five stations. *Tillipally.*—Mr. Spaulding, Missionary; 9 native Teachers and Assistants, 879 boys, and 170 girls in the schools. Cornelius Atwood, a member of the preparatory school, admitted to the church last year.

Batticotta.—Messrs. Meigs and Poor, Missionaries; 4 native assistants. Mr. Poor has published 3000 copies of a tract entitled the "Remembrancer," for distribution among the natives. The seminary contains 79 students, of whom 22 are professors of the Christian faith. Donations to the amount of 650 dollars were made to the seminary by English residents. There are 13 free schools, containing 601 boys, and 89 girls.

Oodooville.—Mr. Winslow, Missionary; 5 native assistants, 17 free schools, 624 boys, and 132 girls; and a central school of 23 girls, 8 of whom are members of the church.

Panditeripo.—Mr. Scudder, Missionary; 3 native assistants, 14 free schools, 300 boys and 105 girls. The power of the Brahmins in the neighbourhood of this station is evidently on the decline.

Manepy.—Mr. Woodward, Missionary; 4 native assistants, 14 free schools, 300 boys and 175 girls.

At all the stations, 130 natives have been received to the church.

3. Western Asia.—Two stations. *Malta.*—Messrs. Temple and Goodel, Missionaries; Mr. Hallock, printer. The number of works published at the mission press in 1829, was as follows; in modern Greek, 12; in Armeno-Turkish, 16, and in Italian, 5. Whole number of copies, 69,300; number of pages, 2,943,200; average number of pages in a copy, 52. Mr. Goodell, with the aid of an Armenian bishop, has translated the New Testament, from the original Greek, into Armeno-Turkish. This translation is to be printed at the Mission press, for the British and Foreign Bible Society. The Mission press has furnished Greece with many school books. The report gives an account of the exploring tour of Mr. Anderson in Greece; and of Mr. Bird, on the northern coast of Africa. Messrs. Dwight and Whiting sailed from Boston as a reinforcement to this mission, January last.

Beyroot.—Messrs. Bird and Whiting arrived at this station in May last. Messrs. Smith and Dwight had commenced an exploring tour through Armenia. In June last they were at Tocat, where they had visited the grave of Martyn.

4. China.—Messrs. Abeel and Bridgman, Missionaries. This mission has but just commenced. The Missionaries arrived at Canton last February.

5. Sandwich Islands.—Six stations. *Honoruru*,—Messrs. Bingham and Clark, Missionaries; Mr. Chamberlain, superintendant; Dr. Judd, physician; Mr. Shepard, printer. A new house of worship, capable of containing 4000 people, was opened in July, 1829. The young king takes an active and decided part in favour of religion and good order. Schools increasing and improving. In the island of Oahu there are 221 schools, containing 6,398 pupils. During the period embraced by the report, 10,000 copies of Luke, and as many of the Acts, have been printed and put in circulation. 74 natives have been admitted to the church; whole number as yet admitted, 185. The Jesuit Missionaries continue their operations, and seem to be making some little progress.

Waimea.—Messrs. Whiting and Gulick, Missionaries. Miss Ogden, teacher. Number of schools on the island of Touai, 80; number of scholars, 2,350.

Lahaina.—Messrs. Richards, Andrews, and Greene, Missionaries; 2 native assistants. Number of schools 173; of scholars 10,385; number of persons admitted to the church within the year, 23.

Kairua.—Messrs. Thurston and Bishop, Missionaries; 1 native Teacher. Kuakini, Governor of Hawaii, and 35 others, admitted to the church the last year. The natives hold meetings for religious improvement, as in the United States, and conduct them in the same manner. Number of schools, 200; of scholars, 8,575.

Waiakea.—Mr. Goodrich, Missionary; one native assistant. Natives very strict in their observance of the Sabbath, and other religious institutions. Number of pupils in the schools, 6,500.

Kaavaroa.—Mr. Ruggles, Missionary; one native Assistant. A great attention to religion commenced here in Feb. 1829. Not less than 200 individuals made the inquiry, "What shall we do?' The meeting for recent converts is attended by 50 or 60, and is constantly increasing. Number of pupils in the schools, about 5,000. The schools are taught by native teachers, who open and close them with prayer.

6. Cherokees.—Seven stations, viz. at Brainerd, Carmel, Creekpath, Hightower, Willstown, Candy's Creek, and New Echota; and 35 Missionaries, assistants, farmers, mechanicks, &c. in the service of the mission. This mission was proceeding very prosperously, and the Cherokees were making rapid advances in civilization and religious improvement, until the recent aggression upon their rights. By the measures of Georgia and the general government they have been thrown into the greatest perplexity and distress, and claim the sympathies and prayers of all the friends of religion and justice.

7. Chickasaws.—Four stations; 10 Missionaries and assistants. The question of removal agitates the Chickasaws, as well as the other southern tribes. The territory to which they are called to remove, is regarded by them as unsuited to their condition, and incapable of being rendered a proper residence.

8. Choctaws.—Two stations; 14 Missionaries, assistants, farmers, &c. During the year, 202 persons have been admitted to the church, as the fruits of a special attention to religion, which still continues.

9. Cherokees of the Arkansas.—Four stations, 16 Missionaries and assistants. These Indians emigrated some time since, and no sooner had they taken possession of their new territory, where they were to be forever protected from injurious intercourse with white men, than they were followed by a host of traders, who deluged the country with whiskey. The result has been most disastrous.

10. Osages of the Neosho.—Three stations; 14 Missionaries and assistants. Schools well attended; and there has been special seriousness among the people.

11. Osages of the Missouri Harmony. One station; 9 Missionaries and Assistants. Opportunities of usefulness principally confined to schools.

12. Green Bay.—One station; three Missionaries and assistants. This is a new station, and has thus far proved successful. Ten or twelve persons have been admitted to the church.

13. Mackinaw.—One station; 12 Missionaries and assistants. The meeting-house, commenced last fall, has been finished and occupied; the basement story furnishing convenient school rooms. The expense has been borne almost entirely by the Indians, and the traders from the interior, who, on this as well as other occasions, have shown much friendship for the mission, and a truly Christian liberality. It is refreshing to notice a few such instances, among so many of an opposite character.

14. Maumee.—Ohio. One station; four Missionaries and assistants. Some seriousness has been manifested in the school; the pupils have been studious, and made good progress.

There are also stations among the Indians in New York, at the following places, viz. Tuscarora, Seneca, and Cataraugus, which employ 11 Missionaries and assistants.

The above is necessarily a very hasty and imperfect sketch of the Report, but we have endeavoured to make it accurate as far as it goes.

Meeting of the Board.

The meeting of the Board for the transaction of business was holden in the chapel of the Old South Church on Wednesday, October 6th, and continued by adjournment, to Saturday the 9th.

Present—Hon. Stephen Van Rensselaer, Gen. Henry Sewall, Hon. Jonas Platt, Hon. John C. Smith, Rev. David Porter, D. D., Rev. C. Chapin, D. D., Hon. Wm. Read, Rev. Samuel Miller, D. D., Rev. Archibald Alexander, D. D., Rev. President Day, D. D., Rev. President Bates, D. D., Rev. Leonard Woods, D. D., Rev. J. H. Church, D. D., Rev. Lyman Beecher, D. D., Rev. Wm. McMurray, D. D., Rev. Thomas De Witt, D. D., Jeremiah Evarts, Esq., Rev. John Codman, D. D., Rev. Justin Edwards, D. D., Rev. Warren Fay, D. D., Henry Hill, Esq., John Tappan, Esq. Rev. President Allen, D. D., Rev. Bennet Tyler, D. D., Hon. Samuel Hubbard, Rev. Alexander Proudfit, D. D., S. V. S. Wilder, Esq., Rev. President Porter, D. D., Rev. Wm. Jenks, D. D.

There were also honorary members present from various parts of the United States.

Hon. George Sullivan, of Exeter, N. H. and Hon. Roger Sherman, of Fairfield, Conn. were elected members of the Board.

Sir John Malcolm, Governor of Bombay, Sir Richard Ottley, Chief Justice of Ceylon, and Archdeacon Glennie, of Ceylon, were elected Corresponding Members of the Board.

The committee to whom was referred that part of the annual report which relates to the American Indians, reported the following preamble and resolutions, which after a long and interesting debate, were adopted.

In adverting to the painful and important subject of the claims of the state of Georgia to the absolute right of property, as well as the exclusive jurisdiction over the territory of the Cherokee Indians within that state, and the projected removal of those Indians, together with the Creeks, Chickasaws, and Choctaws, to a region beyond the Mississippi, this Committee report, for the consideration of the Board, the following resolution, viz.

Resolved, That, from the peculiar relation in which those defenceless and unoffending Indians stand to this Board, we feel it to be our indispensable duty, at this crisis of their destiny, to express our sympathy in their distressed condition; and also our deep sense of the solemnity of the obligations which treaties, superadded to the claims of natural justice, have imposed on the government of our country in behalf of those interesting people; and we earnestly implore the blessing of Almighty God to enlighten and to guide the deliberations of the constituted authorities of our country, so as to secure the just rights of those Indians, and preserve the faith and honour of the government.

The following resolution also was discussed and passed.

Resolved, That the Prudential Committee be instructed to prepare and present to both Houses of Congress a Memorial, earnestly and respectfully expressing the views and sentiments of this Board on the subject of the proposed removal of the Indians, residing in the states of Georgia, Alabama, and Mississippi, to a region beyond the river Mississippi, in reference to the benevolent plans of extending to those Indians the blessings of civilization and religious instruction.

The subject of the claims of the children of Missionaries in Ceylon, in respect to education and support, having been submitted to the Board by the Prudential Committee, was committed to a committee, who reported certain resolutions, which, after full discussion, were adopted.

The committee appointed to consider the subject of conducting the executive business of the Board, the expenses of the missionary rooms, agents, &c. reported, that after all the attention which they had been able to give to the subject, they found occasion to recommend no specifick directions to the Prudential Committee. On the contrary, they are satisfied, that the executive and pecuniary business of the Board has hitherto been transacted with economy, prudence, and fidelity; and that the whole subject may be safely left in the hands of the Prudential Committee.

This report was accepted.

A committee, appointed to inquire what measures may be adopted to promote increased efforts in the missionary cause, recommended that the publications of the Board be multiplied. This report was accepted.

Afterwards the following preamble and resolutions were adopted.

Whereas, the period has arrived, in which it is incumbent on those who love the Lord Jesus, and pray for the subjection of all nations to his reign, to make greater efforts and sacrifices, in order to carry forward, to its entire accomplishment, the sacred enterprise in which this Board is engaged, therefore,

Resolved, That it be recommended to the Prudential Committee to appoint, as speedily as possible, such number of general and other agents in different parts

of the country, as in their judgment may be necessary to bring before every Christian in the community the duty of aiding in the great work of converting the world.

Resolved, That the Prudential Committed be requested also to consider whether it may not be expedient occasionally to call home, for a season, Missionaries now in the field, to plead this cause among the churches of the land.

Resolved, That it be further recommended to the Prudential Committee to take into consideration the question, whether the greatest permanent success of the cause of Foreign Missions both at home and in Pagan lands, do not render it important, that a delegation be appointed to visit the stations now under the care of the Board in different parts of the world.

Resolved, That it be respectfully and earnestly recommended to the friends and supporters of Foreign Missions, in connexion with this Board, vigorously to sustain the Prudential Committee in any or all of the foregoing measures, which shall be adopted, and in any other measures which shall be found necessary for the efficient and successful prosecution of this benevolent object.

The Committee appointed to report on the case of disabled Missionaries, and the widows and orphans of Missionaries, who are unable to maintain themselves, reported, together with a Preamble making a statement of the case, the following Resolutions, which were adopted, viz:

Resolved, That the Board and the Christian community are under obligations to extend a kind and sympathizing regard to superannuated, disabled, and enfeebled Missionaries, who have been compelled by ill health, or other causes, to leave their respective fields of labour; and that they are also under obligations to supply the wants of such Missionaries, and of the widows and orphans of Missionaries destitute of the means of support, in such a manner as shall manifest the gratitude and confidence of the friends of Missions.

Resolved, That in all provisions for this purpose, the Prudential Committee shall act according to the circumstances of each case, until a system shall have been adopted and sanctioned by the Board; and that, in all cases, a strict regard be had to economy.

Resolved, That it is expedient that a separate fund be established for the class of persons above mentioned, which fund shall be constituted in the following manner:

1. By donations from Missionaries on their entering upon Missionary service; which donation shall be preserved and invested by the Board, in the most prudent manner; and which shall be reserved for the use, in the first instance, of the donors themselves and their families, should need require; but, if not required for the donors and their families, they shall form part of a permanent fund, the interest of which alone shall be applied to the purposes here contemplated.

2. By donations and legacies which shall be given for this specific object.

3. By occasional grants, when necessary, from the general treasury of the Board.

The above is not intended as a complete account of the doings of the meeting; but merely as a summary of the articles of business, which are most generally interesting to the Missionary cause. When the minutes shall appear, in the official publication of the Board, we shall be able to give further information.

The next annual meeting of the Board will be held at New Haven, Conn. on the first Wednesday in October, 1831, at 10 o'clock, A. M. Rev. Dr. Woods of Andover, first preacher, and Rev. President Allen, second preacher.

The following gentlemen were elected officers for the ensuing year, viz:

President,

Hon. John Cotton Smith.

Vice President,

Hon. Stephen Van Rensselaer.

Recording Secretary,

Rev. Calvin Chapin, D. D.

Prudential Committee,

Hon. William Reed,
Rev. Leonard Woods, D. D.
Jeremiah Evarts, Esq.
Hon. Samuel Hubbard,
Rev. Warren Fay, D. D.
Rev. Benjamin B. Wisner, D. D.

Corresponding Secretary,

Jeremiah Evarts, Esq.

Assistant Secretaries,

Rev. Rufus Anderson,
Mr. David Greene.

Treasurer,

Henry Hill, Esq.

Auditors,

John Tappan, Esq.
Charles Stoddart, Esq.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of October last, viz.

Of the Rev. John W. Scott, a quarter's rent, for the Contingent Fund .	$87 50
Of the Rev. George S. Woodhull, the annual collection in Princeton for do.	16 40
Of the Rev. John Gray, collected in Easton congregation, Pa. for New York and New Jersey Professorship, to be credited to the Synod of New Jersey, ...	60 00
Of the Rev. Thomas J. Biggs, on account of his subscription to the Professorship to be endowed by the Synod of Philadelphia, . . .	20 00
Of Samuel M'Nair, Esq. executor to the estate of John Keith, Esq. late of Bucks Co. Pa. deceased, his legacy for the endowment of a Scholarship, $2363 76, in Pennsylvania Five per Cents. equal to . .	2500 00
And interest thereon, ...	295 45
Amount	$2979 35

View of Publick Affairs.

EUROPE.

Advices have been received from France of as late a date as the 9th of October, and from Britain to the 3d of that month. All Europe is in agitation, and a large part of it is deeply convulsed. Momentous events take place so rapidly, that the publick daily papers can scarcely find room for seasonable details—We can give but little more than an outline, with the principal facts of recent occurrence.

Britain.—In Britain, as in almost all other places where the late revolution in France has been heard of, that occurrence, and the effects which it has produced, is producing, and must go on to produce, in all the states and kingdoms of Europe, both great and small, engross extensively the minds, and conversations, and pens, and presses of the community. We do not recollect the month, since we undertook to chronicle passing events in the political world, in which we had so little to note relative to the merely domestick concerns of Britain. The British papers, indeed, abound and superabound in intelligence, as we have already stated; but it nearly all relates to what is transpiring on the adjacent continent. In the recess of the British Parliament—and it was in recess at the date of the last advices—we have commonly much less to record than when that important body is in session. But we have always heretofore had more to say than at present. Parliament was called by royal proclamation to meet on the 26th of October. In every part of Britain the people appear to have hailed with enthusiasm the changes which have recently taken place in France. Resolutions and addresses to the French authorities by large assemblies have been voted, and contributions for the relief of the sufferers during *the three great days* (July 27, 28, 29) have been raised and forwarded to Paris. The validity of the new government of France and the right of Louis Philipé to the French throne, have been formally acknowledged by William IV., and the English ambassador at Paris has received and presented his new credentials. Talleyrand, the ambassador from France, who it is suggested received his appointment with a view to gratify the Duke of Wellington, has arrived in London, and been treated by the Duke with great distinction. Mr. Huskisson, the member of parliament for Liverpool, lost his life by being run over and shockingly crushed by a rail road car—He survived but a few hours, and died in great misery. The rise and fall of stocks had been somewhat, but not greatly affected, by the agitations of the times—they were rising at the last accounts. Changes, favourable to freedom of commerce, were expected to be made by the new parliament in the East India company's charter, and in the regulations touching the colonial trade. The harvest promised an average crop. The city of London never probably presented such a tri-coloured appearance as it has done since the recent events in Paris—Cockades, ribbons, purses, braces, handkerchiefs, indicating the valorous achievements of the three great days, fill the windows of the shops in Ludgatehill and Cheapside, and other places of great resort. In a word, no signal occurrence at home, has probably ever received more numerous testimonies of popular approbation in Britain, than that which has recently taken place in France.

FRANCE.—In our last two numbers we endeavoured to trace the rise and progress of the late revolution, and to mark its several steps of advance, in chronological order, till the establishment and organization of the present government. This we thought of some importance, as a matter of present gratification to our readers, and a source of future reference. We shall hereafter note the principal facts and events which come to our knowledge, as in the case of other states and nations; but we shall neither attempt a complete recital, nor observe a regular series of dates. Since the establishment of the new government, as related in our last number, the events most worthy of notice, to the date of the last advices received in this country, are the following—An alteration in the form of making laws has been adopted, upon the plan of the British Parliament. Hereafter the deputies are to propose, the peers to sanction, and the king to ratify—formerly the king proposed, and was the medium of intercourse between the Chambers. M. Casimir Perrier, on a plea of ill health, has resigned his office as president of the Chamber of Deputies, and M. La Fitte has been appointed in his room by a very large majority. He is a man of great wealth and extensive mercantile influence. His only daughter, and we believe the sole heiress of his enormous fortune, was, the last or previous year, married to young Ney, son of the Marshal, and prince of Moscow, who has lately been appointed to the command of a regiment of the national guards. It is now no matter of reproach, nor hindrance to promotion, to have been connected with the friends of Napoleon Buonaparte. The bust of Marshal Ney has been carried to the Pantheon by twelve of the national guard, attended by a grand procession, and an eloquent discourse was pronounced on the occasion. Posthumous honours have also been accorded, not only to those who fell in the late conflict for freedom, but to others whose deaths were not recent—and among the rest, we are sorry to say, to Voltaire and Rousseau. A considerable number of laws and ordinances have been enacted, which we cannot pretend to specify. We think them all wise and salutary. Disturbances of a serious aspect have been created in Paris, and in some other large towns, by the mechanicks and working men, particularly by the printers—alleging the want of employment, occasioned by the use of machinery. Some of the printing presses have been obliged to stop their steam enginery, and others to suspend almost entirely their operations. It is affirmed, however, that these commotions are subsiding; and this seems to be confirmed by a letter which has been published in this country, from General La Fayette to General Bernard. But the accounts from Paris, later than the date of that letter, represent the dissatisfaction as not only existing, but increasing. No less than three popular debating societies are organized—in some of which the gravest questions of policy are discussed and decided. In the society of "The friends of the people," it has been determined that the Chamber of Peers ought to be abolished, that the ministry ought to be changed, that the Chamber of Deputies ought to be immediately dissolved, and a new Chamber elected by indiscriminate suffrage. Here is the evil which we have always feared might mar the late revolution. The people of France, not yet generally enlightened, nor accustomed to free government, have now the whole power in their own hands, and the danger is that they will abuse it. To this abuse they are now, and for a considerable time will be, prompted and stimulated, not only by ambitious demagogues, but by Jesuits, aristocrats, and monarchists; in a word, by all who secretly hate the whole revolution, and wish to subvert it by producing such confusion and disorder as shall render it odious and intolerable, and thus prepare the way for the return of arbitrary power. It appears that the Chamber of deputies are at a loss what measures to take in regard to the popular societies; perceiving that either their continuance or their suppression will be attended with great danger. The appointment of Talleyrand, although very gratifying to the court of London, is very unpopular in Paris. With us we confess he is no favourite. As a politician, we believe he has no superior living; but we also believe him to be utterly destitute of principle. When called to take the oath of fidelity to the new constitution, it is said he exclaimed—"This is the thirteenth, heaven grant it may be the last." He has certainly done enough of swearing—now this way and then the other—to be heartily tired of the business. On the whole, as we intimated last month, it yet remains to be seen, how the revolution of France will eventuate, both as to France itself, and to the surrounding nations. We have great hopes and no inconsiderable fears. The *unfavourable* indications are, the popular ignorance, excitement, and discontent—the *favourable*, the popularity and influence of La Fayette and the republican monarch, the wisdom and patriotism of many distinguished men, the recognition of the existing government by all the great powers, and last but not least, the recent determination of the government itself, not to interfere with the concerns of any other nation—not even with those of the Netherlands. All exiles from the territories of France, except the late royal family and their attendants, have full and free permission to return.

An order has been issued for calling into active service 108,000 men; not it is stated with any intention to atttack other states, but to be well prepared for defence, if other states should attack, or attempt to interfere with France. A grand review by king Philipe of 40,000 national guards, lately took place in the environs of Paris. General La Fayette appeared as commander-in-chief, and presented to the several corps a number of new standards.

NETHERLANDS.—A revolution in Belgium, as complete nearly as that in France, has been commenced and completed, in a little more than two months. To understand its cause, reference must be had to the origin of the state or kingdom of which Belgium—the country which was once denominated "the French Netherlands"—formed a constituent part. The old *balance of power in Europe*, was destroyed by Buonaparte. To restore, or remodel it, was a chief object of the congress of the allied powers which met at Vienna, in 1814. As a part of the arrangement, Holland and Belgium, (the latter including the grand dutchy of Luxembourg,) were formed into a new kingdom, styled "the kingdom of the Netherlands;" and the prince of Orange, who had married the sister of the king of Prussia, and who had been despoiled of his possessions and authority in Holland by the French, and served against them in the armies of the allies, was appointed king of the Netherlands. The constitution given to this new kingdom was nearly a counterpart of the British—except that the nobles, forming the upper house, though appointed by the king, were not hereditary. There was also a manifest inequality, in giving as many representatives to Holland as to Belgium, in the lower house; since the population of the former country was but half as numerous as that of the latter. In other respects, great partiality was shown to Holland, no doubt, because the king was a Hollander; and altogether the forcing of these two states into a union, was as ill-judged an amalgamation, as could easily be devised. Their language was different; that of Belgium was French, that of Holland, was Dutch; their religion was different; the Belgians were Catholicks, the Hollanders were Calvinists; in short, their manners, habits, taste and feelings, were all dissimilar. Yet the new king, being a man of talents and address, and countenanced by the allied powers, and aided by two talented, amiable and popular sons, governed this heterogeneous people for fifteen years, without much difficulty. Great discontent, however, was always felt and secretly cherished by the Belgians; who, in addition to all other grievances, were disproportionately taxed, and had but a small share of the appointments to office. As soon, therefore, as the late revolution in France was seen to be successful, and of course the fear of being coerced by a French army was no longer felt, the inhabitants of Brussels, the capital of Belgium, organized a revolution for their country. Our limited space forbids us to trace it minutely—A provisional government, in the latter part of August, was formed at Brussels; a deputation was sent to the king, who resided at the Hague, to lay before him their grievances and to demand redress—he issued a proclamation, dehorting the Belgians from the course they were pursuing, promising them reasonable redress; and he convoked the States-General, or parliament, to meet on the 13th of September, to aid him in settling the disturbances of the kingdom—the deputies returned to Brussels and made their report—the people were not satisfied, and determined not to wait for the States General—a national guard had already been formed, and was now increased; and the protection of the city was put under this guard in place of the king's troops—the popular prince of Orange, the king's eldest son, now came forward to quiet the popular commotion, but he came with a considerable military force—he was opposed in the neighbourhood of the city by the provisional government and the national guard, and was compelled to enter the city, if he entered it at all, without his troops—he did enter it, attended only by his staff, had an interview with the provisional government, and made a speech to the people—they inflexibly demanded an entire separation of Belgium from Holland; but declared their willingness, if their grievances were redressed, to remain under the royal dynasty as established—he returned to the Hague, and came back with a very considerable reinforcement of troops; professing, however, to have nothing in view but the preservation of peace—his troops were forbidden to enter Brussels, and were attacked in its suburbs—a general action soon commenced between them and the national guard, on the 23d of September, and a dreadful conflict and carnage continued for four days—the royal troops forced their way into the city; but the citizens imitated those of Paris, tore up the pavements, barricaded the streets, assailed the royal troops from the windows and tops of the houses with every missile they could command, and ultimately drove them out of the city, and chased them from its neighbourhood. The number of slain is not accurately known, but supposed to be not less than 9,000—the people fought with a desperation greater even than that of the Parisians. Very speedily, almost all the other large towns of Belgium followed the example of the capital, by taking the government

out of the hands of the king's officers, and establishing national guards. In Brussels, on the 4th of October, the provisional government declared Belgium an independent state—and on the very same day the king issued an ordinance at the Hague, in which he made over the government of the Belgic provinces to his eldest son, the prince of Orange. Here the last accounts terminate. What will be the issue remains to be seen. It has been feared that Prussia would interfere to support the king and the Hollanders, and that France would assist Belgium, and thus bring on a general war in Europe. This may yet take place; but the most recent advices represent France and Prussia as both resolved on not interfering in this quarrel.

SPAIN.—There is a great excitement in all parts of Spain, but no decisive step has yet been taken by the Constitutionalists. Their military force is concentrated at Perpignan, a town of France near the borders of Spain, and from 8 to 10 thousand stand of arms have been obtained for their use. In the meantime, king Ferdinand, alarmed by the dangers which threatened him on all sides, convened a grand council of state, composed of his brothers, the infant Don Sebastian, three cardinals, ten bishops, presidents of audiences, deputies from provinces, king's ministers, &c. He demanded their opinions individually, on the course to be pursued, in the exigency which had arisen. A majority advised the renewing of the constitution proposed on the 7th of July, 1822, which provided for a legislature consisting of two Chambers, one of peers, the other of deputies. They also advised the granting of a full and general amnesty, replacing the officers who had been removed, and the pensions which had been withdrawn, the proclaiming of pardon and oblivion for all that was past, the removal of all but one of the present ministers, and that "the royal militia" should receive the name of the "citizen militia," and that endeavours should be used to unite all parties in a general sentiment, "For religion, the king and the country." It was stated at first, that the king was in favour of a compliance with this advice—not cordially we may be assured, but as the less of two evils. The latest accounts, however, (September 23d,) state, that "the party of the Absolutists was completely predominant at Madrid." If this be so, there will probably be a sanguinary revolution.

PORTUGAL—is agitated and convulsed, but we know of no definite measures that have been taken. Don Miguel must feel—if he is capable of feeling any thing—that he is standing on the brink of a fearful precipice. The Pope, it is known, is wont annually to present *a golden rose*, ornamented with diamonds, to the most "sincerely pious" of Catholick Princes; and by his command, it has this year been presented to Don Miguel!!—we learn from this the nature of POPISH PIETY!

ITALY is also shaken by the political earthquake—it is felt by every state, large and small. At Naples, the military posts are no longer entrusted to the royal guards, but to the mercenary Swiss. A popular commotion is greatly feared. "Every thing, however, says an observer, would soon be settled, if a constitution were granted. It is said that two generals and an ancient minister, supplicated the king to open his eyes, and that his Majesty had nearly consented; but the confessor of the Queen interfered, and has deranged every thing." The Pope has had a hard part to act; but he has played the Jesuit adroitly. Without professing to approve of all that has been done, and disapproving of the ejection of certain peers, he notwithstanding recognises the new government of France.

SWITZERLAND too, republican Switzerland, is disturbed. The Swiss regiments who fired on the people at Paris in the late convulsion, have been sent home, and the officers are likely to be cashiered. At Berne, on the 28th of September, the provost of the city was attacked in the streets, and obliged to take refuge in a guard house. The government of Berne called in troops, and twelve pieces of cannon were on the 30th, planted before the Hotel de Ville.

GERMANY, as contradistinguished from Austria, is composed of nearly forty different sovereignties—some of them of considerable magnitude, as Bavaria, Saxony, Hanover, Wurtemberg, and the grand Dutchy of Baden; the others are all petty states, differing in magnitude indeed, but all small, and most of them inferior in population to the city of New York, or Philadelphia. The inhabitants of nearly all these communities have been grievously oppressed by their rulers, and many of them are now in a state of excitement, determined to assert their claims to more freedom—being stimulated and encouraged by the example of France and the Netherlands. Dresden, the capital of Saxony, it appears by the last accounts, was for several days, in a state of insurrection. But the old king, who had apostatized from the religion of his ancestors, and turned Papist, having abdicated his throne in favour of his nephew, a Protestant, tranquillity was restored. The Duke of Brunswick, too, has been compelled to abdicate, in favour of his brother. His cruelties and oppressions had so

incensed the populace, that with difficulty he escaped with his life from his palace, which was burnt to ashes. He has reached England, and been kindly received by his cousin, the reigning king.

Austria—has recognised the validity of the new government of France. But the emperor is manifestly filled with apprehension—particularly for his Italian provinces, toward which he is marching large bodies of troops, to prevent the insurrections which he fears will break out in that quarter. Time will probably show that there are other parts of his dominions which will call for a military force to keep them quiet—and demonstrate that no military force can do it.

Prussia.—The present king of Prussia is the most paternal prince that Europe has lately seen, and is greatly and deservedly beloved by his subjects. But they have not forgotten, that when he wanted to excite them to a great effort, (which they made with effect,) to throw off the yoke of Buonaparte, he promised them a popular constitution; and that this promise, after the lapse of more than fifteen years, has not been fulfilled. It is to be hoped that he will now fulfil it; and by doing so, allay the disturbances which have begun to appear in Berlin, and in other parts of his kingdom. He has formally recognised the new French government.

Russia.—On the first report of the late revolution in France, the emperor prohibited any French vessel, bearing the tri-coloured flag, to enter or remain in the ports of his empire. He has since revoked this order, and permitted French vessels to display their national flag. It is also stated, that he is now disposed to recognise the existing authorities of France; but we have not seen any authentick account that he has actually done it. But we have little doubt that it will be done—not willingly, but because Nicholas will not choose to stand alone in the refusal. His vast empire, indeed, is less in danger from *liberalism*, than any other country of Europe that is under an arbitrary government. But the seeds of revolution are sown even in Russia; and the time will come, perhaps sooner than is expected, when their growth to maturity can no longer be suppressed.

Turkey.—The Sultan Mahmoud is busily employed in endeavours to strengthen his tottering dominions in Europe. In our last number we mentioned that the Pacha of Albania had rebelled, and that his forces were superior to those which the Grand Senior could send against them. The commander of the Sultan's army, it now appears, has endeavoured to effect, by an act of the most shocking cruelty and falsehood, what he could not accomplish by open warfare. He sent messages to the Albanian chiefs, telling them that he had come to listen to their demands, and inviting them to an audience. They marched toward him, with an escort, by way of precaution, of 5000 men. He gave them an audience, and asked them what money would satisfy them. They named the sum, and he promised to comply with the demand; and then invited them, attended by only 400 of their men, to a review of his troops. After some evolutions, they found themselves surrounded by the whole Turkish army, and *were massacred to the last man.* The treacherous Pacha then fell on the 5000 troops that the Albanian chiefs had left without the city where themselves were murdered, and but few of these troops were likely to escape. This horrible deed appears to be well attested; and although it is not singular in the records of Turkish warfare, we doubt not it will operate eventually to the injury of the Sultan's cause, a hundred fold more than if the whole army of this infamous Pacha had perished in battle.

On the survey of Europe which we have now taken, the interesting question occurs—is not Europe on the eve of a general war? That it is, is the opinion of many; and certainly if war is avoided, in the midst of so many materials for kindling it, the goodness of God in preventing it, will deserve a most devout acknowledgment. Yet we think we see as much probability, on the whole, for the continuance of peace, as for the commencement of war—Humanly speaking, the question will be decided by France and Britain; and both have the most weighty reasons for remaining in peace. If France shall strictly confine herself to her own boundaries and the management of her own concerns, we think the probability is great that there will be no war: and in almost any event, if Britain will not consent to join in a war against France, the continental powers, fearful as they all are of revolutions among their own subjects, will not dare to attack her—They may have civil wars, and probably will, in endeavouring to suppress insurrections at home; but these will not disturb the general peace of Europe and of the world—May the God of peace hasten the time when war shall be no more!

ASIA,

The most populous quarter of our globe, affords us nothing to report for the present month, of more importance than that the ship Georgian, Captain Land, from

Calcutta, has arrived in the port of Philadelphia, having on board a living Elephant, a living Rhinoceros, and a living Leopard. It will be happy for the world, when, in place of wars and rumours of wars, there shall be many months, in which nothing more unpleasant than this shall be left to the chronicler.

AFRICA.

The last accounts from the west coast of Africa state, that the nefarious traffick in human flesh continued to be carried on with activity. Between Trade Town and Galinas, an extent of coast of about 200 miles, several vessels, under French and Spanish flags, were making up their cargoes of slaves. Two vessels sailed from Galinas for Cuba, at the end of August, with 800 slaves.

The fine ship Carolinian, of Philadelphia, has been chartered by the African Colonization Society, and is now at Norfolk prepared to receive emigrants for Liberia. The colonial agent, Dr. Mechlin, with several Missionaries, and more than one hundred emigrants, many of them manumitted slaves, is expected to take passage in this vessel.

It appears that General Bourmont had determined, upon the reception of the news of the revolution in Paris, to rendezvous upon the coast of La Vendee with his army, for the purpose of assisting the expelled monarch; but the co-operation of the Admiral Dupree being necessary, and not to be obtained, he relinquished that project and mounted the tri-coloured flag. A letter from Algiers of the 5th of September says:—"The Marshal departed on the 3d, in the evening, on board a wretched mercantile brig, belonging to the commissary general. He had applied to the Admiral for a man of war, who sent back for answer, that if it was to go to France, he was ready to place at his disposal any ship that might suit him; but that he did not think himself authorized to give him one, if it was his intention to go to a foreign country. Two hours after this answer, he embarked with only his two sons, one of whom was almost in a dying state, and sailed, it is said, for Mahon, in the evening of the same day. At the moment of his departure, a violent storm hung over the city."

AMERICA.

Colombia.—Accounts from Carthagena to September 8th state, that the troops of the party in favour of the integrity of Colombia, defeated their enemies in a battle fought near Bogota on the 27th of August, and entered the city on the 28th. Several of the provinces then invited Bolivar to take command of the army, and endeavour to reunite the whole country. Later accounts give the proclamation of Bolivar accepting the invitation. This proclamation we have seen, and seen with regret. It would seem to confirm all that the enemies of Bolivar have said of his ambitious views. He will seek justification, no doubt, from the act of expatriation passed against him, as mentioned in our last number; as well as from the state of the country, and the solicitation of his friends—the best friends, it will be said, of Colombia. But why did he not go into exile, as he said he would? And has not his remaining in Colombia, produced the evils which have followed?

Of the other South American states we find nothing new to note—They remain *in statu quo*, and a lamentable state it is.

United States.—We last month mentioned that our minister at the British Court, Mr. M'Lane, had effected an arrangement, by which the British ports in the West Indies might be opened advantageously to the commerce of the United States. The treaty to this effect has arrived, and has been found, it appears, to conform to the terms on which, by act of Congress, our President has been authorized to declare the ports of our country to be open to certain portions of British commerce heretofore prohibited—His proclamation has accordingly been issued.

We perceive with pleasure that in Boston and New York, meetings, numerously attended, have been held, to promote an application to Congress at the approaching session, to repeal the Indian bill of the last session. The National Intelligencer, published at Washington, expresses the opinion that if the attempt be made, the bill will be repealed. Surely no effort which the friends of the Indians and of their country can make, ought to be withheld, that this law may be repealed—It is degrading to our nation, and, we verily believe, in a high degree offensive to the God of heaven. Why has not Philadelphia, the city that Wm. Penn, the Indian's friend, founded and named, been as forward as any other in this work of benevolence?

The eleventh of this month has been appointed by the General Assembly of the Presbyterian Church, and by the General Synod of the Dutch Church, to be observed as a day of humiliation, fasting and prayer, with special reference to the desecration of the Christian Sabbath in our land—countenanced and authorized by a law of the United States. We hope the day will be devoutly observed in the churches concerned, by every individual who believes that the blessing of Almighty God on his country is essential to its prosperity.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

NOVEMBER 1, 1830.

BOARD OF MISSIONS.

By referring to our list of Missionary appointments for the present month, it will be perceived that the number is unusually large—Several of those who have been *re-appointed* are recent graduates from the Seminary at Princeton, who were employed, for a very short period during the last summer, in the service of the Board, but have never before been located on Missionary ground.

These Missionaries are to be employed in no less than *eleven* different *States*, and most of them in important places, which have not heretofore been occupied by the Missionaries of this Board. It is peculiarly gratifying to the Board of Missions to find so large a proportion of the young men, who are now entering on Missionary labours, willing to be employed in the Southern and Western States, in consequence of which they are enabled to make a much *more equal distribution* of their Missionaries, than heretofore—This fact, we have no doubt, will greatly rejoice the hearts of Ministers and people, who have long been pleading, almost in vain, for an increase of laborers, in those interesting, but neglected portions of our own country, and we trust, it will, also, prompt and encourage the churches of the South and West, to more vigorous efforts, and liberal contributions in behalf of the cause of Domestic Missions—The friends and patrons of this Board will not forget, that the *responsibilities* of the Board are *increased* by every new appointment—and that a *corresponding increase of pecuniary resources*, will be indispensably necessary to enable them to meet their engagements.

SELECTIONS FOR THE MONTHLY CONCERT.

SANDWICH ISLANDS.

Extracts from a general letter of the Missionaries in the Islands dated Feb. 20th 1830.

Schools, Congregations, and admissions to the Church.

"Our schools are on the increase. Efforts have been made at all the stations to increase the qualifications of native teachers. In addition to reading and writing, most of the teachers have been instructed in the rudiments of arithmetic. At some of the stations special efforts have been made to interest the attention of the children in instruction, and with considerable success. As there is little or no family government here, we have found it exceedingly difficult to induce children to attend our schools. By the recent efforts, however, some hundreds, in addition to those before in the schools, have been brought under instruction, and we have reason to think the number, now estimated at 4,000, will soon be greatly increased. Several obstacles were mentioned in our last report as standing in the way of our school operations. Some of these obstacles will not soon be removed. We greatly need more help in this branch of our work. We cannot, with our present limited number and strength, do so much in qualifying teachers, and in superintending and regulating the schools, as the importance of the subject imperiously demands.

"The following table will show you the number of schools, teachers, and scholars, under the direction of the mission at the different stations. About one half of this number are able to read. A great part of them, however, are obliged to spell out their words, when any thing is put into their hands, which they have not previously studied. Near-

ly one fourth part of the whole number of scholars are able to write legibly on a slate. The number of scholars put down for Tauai, embraces only those who can read, as no register is kept of others.

	Schools.	*Scholars.*
Tauai,	80	2,350
Honoruru,	221	6,398
Lahaina,	173	10,385
Kairua,	200	8,575
Kaavaroa, no returns,		about 5,000*
Hido, do		about 6,500*
	674	39,208

*Memorandum for February 1829.

"Preaching has been maintained as usual at all the stations, and at most of them the number of hearers has greatly increased. Our congregations on the Sabbath usually consist of from one to four thousand hearers, and are characterized by stillness and strict attention to the exhibition of divine truth. Meetings on other days are well attended. Two large substantial churches have been completed during the past year, one at Hido, and one at Honoruru. At Lahaina a good stone church has been brought forward, and will soon be completed.

"Since our last report, there has been a great increase of serious inquiry in all parts of the islands. Our houses have been thronged by those who were apparently seeking the one thing needful. The influences of the Spirit of God have been manifest at all our stations, and many persons we trust have been brought from darkness to light, and from the power of Satan unto God." The numbers of those admitted to the church during the period under review, of those now propounded, and of the whole number admitted to the several churches, are respectively as follows—

	Admitted in 1829.	*Candidates.*	*Whole number admitted.*
Tauai,	7	3	10
Honoruru,	49	9	74
Lahaina,	23	5	42
Kairua,	37	22	43
Kaavaroa,			15
Hido,	1		1
	117	39	185

Among those admitted are the governor of Hawaii, and the governor of Tauai; and among those propounded are some high chiefs. Many more at all the stations give evidence of being pious and are preparing for admission. But we feel it necessary to exercise great caution in admitting members to the church. We are satisfied, considering the circumstances in which we are placed, that this is the only safe course. We would observe in this connection, that the king has paid increased attention to instruction, during the past year, and has come out more decidedly in favour of morality and religion. He uniformly attends worship on the Sabbath, and aids in singing the praises of Jehovah.

Need of Additional Missionaries.

"In conclusion we would once more repeat the Macedonian cry, *come over and help us.* We greatly need more fellow laborers. The interesting station at Kaavaroa must now be left destitute, and Hido is not permamently provided for. Many other stations might be taken with great advantage to the mission. While our strength is failing, the work is increasing upon our hands. Who will come over and help us? The present is emphatically a critical time with this nation. The harvest is now ripe, and if a sufficient number of laborers were prepared to enter in and reap, their toils would be abundantly repaid. But neglect this whitening field for the present, and the fond hopes which have been cherished may be blasted. The enemy of all righteousness may entrench himself in strong holds, which will not easily be demolished. He is even now among us seeking to lead captive unstable souls. In view of these circumstances, we would earnestly plead for more men and women, of enlarged minds and benevolent hearts, who will not count their lives dear, if they may but testify to the heathen the Gospel of the grace of God."

CHINA.

Letter from *Leangafa*, a Chinese convert, to the Cor. Sec. A. B. C. F. M., translated by Dr. Morrison, and forwarded by Mr. Bridgman, an American Missionary to China.

The gospel of truth is the gracious proclamation of the Most High God to be made known to all nations under heaven; to cause all men to know the import of this gracious proclamation for the obedience of faith that they may avoid the everlasting misery of the soul.

Hence, without any distinctions of nations, all who ardently love and reverence the Saviour, ought to delight to assist in disseminating among all nations the truths of the Gospel. They who have the talent of wisdom or knowledge, should assist it by their wisdom

or knowledge; they who have genius or great abilities, should assist it with their genius and abilities; they who have money, should assist it with their money.

At present in China there is an abundant population, but the preachers of the Gospel are few. And those who may desire to hear the Gospel, should they delight to ascertain its import, have not many to instruct and guide them. If a teacher be in that place, he cannot be in this place also. Therefore, let all in your honoured nation, who have warm hearts and delight to assist the Gospel of the Saviour, send a few more shepherds to China to promulgate the Gospel, in order to deliver the Chinese from their bewildered ways, and pluck their souls from everlasting suffering. Thus, in the first place, they who do so will be yielding obedience to the command of our Lord; in the next place, they will be fulfilling the duty of loving their neighbor as themselves; and, in the third place, relying on the merits of the Saviour, in the life to come, their own souls shall have a place in the temple of heaven, and eternally enjoy inexhaustable blessings. Is there no beauty or excellence in this!

To the venerable teacher of righteousness, Mr. Evarts.

Tenth year of the reign of Taoukwing, 3d moon, 2d day.

In reference to the writer of the foregoing letter, Mr. Bridgman remarks—

We were happily disappointed in his appearance, and in the spirit and temper which he manifested. His place of residence for the present, is 50 or 100 miles west of Canton, where he is engaged in teaching and preaching the gospel from house to house; and to some extent in printing and circulating Christian books. He has not laboured in vain, nor without persecution, for he has been spoiled of his goods, imprisoned and scourged. But his zeal and courage remain unchecked, and he is prepared, we trust, if need be, to lay down his life for a defence and a testimony of the truth."

CHOCTAWS.

From the Journal of a Missionary, 1830.

April 7. H. called on me for the express purpose of begging some instruction relative to the Sabbath. He presented the subject in words to the following purport: "Since you conversed with me about my soul, and I promised to seek and serve Jehovah, I have been trying to do so. While absent on my long hunting expedition of seven weeks I did not forget my promise, but thought much of my heavenly Father, and prayed to him daily. On the Sabbath, especially, did I think of him, and of that beloved house, (pointing to our place of worship,) and of his messengers who came here to teach us, poor lost red men, the bright path, the beloved word from above. It often seemed to me as though I saw your very person. I was sometimes in very great danger, so that I feared greatly; but then I looked up and said, 'O Jehovah, my Father above, help me, do thou help me.' So he helped and preserved me: therefore I live to return again. And now will my brother, the messenger of Jehovah, tell me the mind of Jehovah relative to the beloved day. Some of the red people tell me that our white brothers, when they have much business to do, or are on a journey, do not always rest on the Sabbath; and that therefore it is probably right for us sometimes to attend to our own business on that day. But I have thought that my brother Choctaws who tell me so might be mistaken; and as I have now much business to attend to, wishing to go a little journey, and perhaps might not get back before the Sabbath, I thought I would come and ask of you, what Jehovah would be pleased with in our conduct on his day." I then endeavoured to show this earnest, honest inquirer the spirituality and extent of the fourth commandment, and to illustrate its importance, by mentioning several instances of the awful judgments of God on Sabbath-breakers. As to the practices of white people, to which he alluded, I could not, of course, find any thing with which to justify them in the word of God; and with regret was obliged to admit the guilt of many even in a Christian land. I thought myself warranted in telling him, that whosoever attended to any of his worldly avocations on the Sabbath, merely to gain time or to save a little expense, was verily guilty in the sight of God of breaking the commandment. He appeared to receive with avidity every word I spoke, and to feel that it was his life. He afterwards, of his own accord, said, "Let us sing one hymn, and I will pray before I go." We did so. In his prayer he thanked his heavenly Father for what he had learned further to-day respecting the Sabbath. I have hitherto rather supposed that this man's seriousness was but partial; and have been anxious as to the effect of his long absence in the wild woods. Thanks be to God for the grace bestowed on some of the wild men of these forests.

May 3*d*. Returned from our sacramental meeting at the centre meeting-house. The season has been refreshing to Christians, and will long be remembered by many who attended. Fifty more of these dear people and two black persons were examined and admitted to all the privileges of the church, and on Monday morning 68 children were dedicated to God in baptism. Many were the tears shed on this solemn occasion.

20. C. M., one of our elders, in conversation with another church member remarked much as follows, to which the other heartily assented. "I once had no thought that I should ever receive the Gospel (become a Christian.) We Choctaws were once just like hogs; and when the missionaries came to us with the Gospel, we were afraid and shy of them. They tried to tame us, and make us gentle, as one would try to tame a wild hog, by throwing at it a little corn, and calling it. But we would get out of their way. As to myself, when I saw a missionary approaching, I feared he would talk to me about religion, and I would gladly shun him. But as one who had failed in his first attempt to get a wild hog or cow into a pen or yard would still persevere, using every gentle means in his power; so the missionaries have persevered, until at length they have so far succeeded, that some of us have been tamed by the word of Jehovah. But the missionaries have not been satisfied with securing one or two; they have seemed to wish to get all of us: and if any one runs away, they try to get him back again." These remarks were made in my hearing, with a sober, and honest expression of countenance, and without a suggestion or exen a thought of the kind on my part. "Yes, very true;" replied the other, "when I saw the missionaries going about talking in that manner, I wondered at it. Why do they so? was my thought." C. M. then added something, in relation to his own experience, which I had not known. He stated that after he had became much awakened, and resolved to embrace the Gospel, and had promised me that he would attend to it, he heard of a dance in another part of the neighbourhood, about three miles distant, and was so tempted to go to it, that he actually got his horse and went. "As I approached the spot," said he, "I halted, and listened to the music, my heart smote me; but I had come, and would not return back. I went on—halted—went on again, and put my horse in a yard—then paused—went to the house—but so violent were the clamours of my conscience that I could not enter. I immediately saddled my horse and proceeded homeward by another road. I felt a degree of satisfaction that I had escaped the snare. On reflection I was fully convinced that it was my Father above, who had helped and drew me away. I then alighted from my horse, and prayed unto him, while the water of my eyes ran freely down. Now thenceforth, thought I, I am the Lord's and him only will I serve." It was shortly after this that he came in a dark night to tell me what the Lord had done for his soul. But he has never before to-day related the above particulars.

31. Have just closed a sacramental meeting at this place. Messrs. Byington and Dudley have been with us. The natives assembled and the religious exercises commenced on Saturday evening. The church session attended to the examination of candidates from the commencement of the meeting until afternoon of the Sabbath, in which time 20 persons were examined with care; most of whom had been both publicly and privately questioned and instructed, and in some cases repeatedly, previous to this. Only one of this number was deferred for the present. Nineteen were admitted into full fellowship with the church, and set down with a goodly number of their brethren and kindred, at the table of their dying Lord. There are now 52 church members in this small clan. Bless the Lord, O my soul. Shepherd of Irael, keep them.

RUSSIA.

Distribution of Bibles and Tracts.

Extract of a letter from the Rev. Richard Knill, of St. Petersburgh, to the editors of the London Evangelical Magazine.

In the middle of September, 1828, two of my pious neighbours called on me. Our conversation was chiefly respecting an excellent young man and his wife, who wished to visit an island in the Gulf of Finland, named Hogland. It contains about 500 inhabitants, but without a resident pastor or apothecary. The young man had been a theological student in a celebrated university, and his wife was the daughter of a physician, and possessed a good knowledge of medicine. With such qualifications our young friends hoped to be of great service among a people so destitute as these poor islanders; but they wanted pecuniary aid. I encouraged them to go,

and assured them of support, not doubting but our Divine Master would incline the hearts of my little congregation to provide for them. They believed the testimony, and immediately set off for their destination; their trunks were to follow by another conveyance. My friends to whom I communicated this intelligence supplied what was needful for the present, and one lady said, "I have three Finnish Bibles, would they not be of use?" "Just the thing," I replied; "send them." Another lady sent two, and another twelve. Thus began the glorious work.

On the 29th of September—memorable day!—I was packing one of their boxes with medicine, apparel, tracts and Bibles, when a poor woman from the suburbs called at my house, and the following conversation took place: "Can you read?" "Yes, I can read Finnish." I then put a Finnish Bible into her hand, which she appeared to read fluently. "Have you ever possessed a Bible?" "No, never." "Should you like to buy one?" "Oh yes, I should like it, but I have not money enough." "How much money have you?" "Alas! I have only a rouble." "Well, good woman, you shall have it for a rouble: take it." At this intelligence her eyes sparkled with joy. As she was going away I requested her to publish it among her neighbors, and to inform them they might also have a Bible for a rouble. She went immediately to the haymarket, which is the great resort of her country-men, and there she gave publicity to the glad tidings she had heard, and as a proof of its certainty she exhibited the book. The effect was wonerful! The intelligence flew to all the surrounding villages, and, in the space of six weeks, we sold eight hundred Finnish Bibles.

When the demand for the sacred volume began rapidly to increase, I scarce knew what to do. I supposed, when it was first mentioned to the poor villager, that perhaps ten or twenty of her neighbours would accept the offer, and for this my own finances were sufficient: but when scores and hundreds were called for, I found that myriads would quickly be exhausted; yet I had given my word, and I dared not go back. In this extremity I consulted my wife as to the best means to be adopted. She encouraged me toproceed, with an assurance that the Lord would provide.

Accordingly, I left my house for a bookseller's, with an intention to buy one hundred Bibles: but as I was going, my heart began to fail. I thought, this will cost more than I can well spare: my children have the first claim. Is this prudent? Is it not better to buy fifty, &c. &c. While I was thus ruminang I met a funeral. In a moment, at the end of a street, I saw another funeral. The sight had a powerful effect. The Saviour's words rushed into my mind, "Work while it is called to-day; for the night cometh when no man can work." These persons can work no longer: they are gone; quickly thou wilt follow them; therefore, oh my soul, work while it is day. I felt ashamed at my unbelieving heart, and hastened for the Bibles; and soon after, I resolved to write to my friends at a distance, and to call on those who were near.—The latter immediately supplied me with 800 roubles.

Thus far the circulation had been confined to the Finnish Scriptures, but we have since circulated them in sixteen languages. We were led to it in the following manner: A young person came to see us in February, 1829, and requested us to procure her some Russian Testaments. "Next week," said she, "is my birth-day, and the servants will expect a present, and what can I give them so valuable as the New Testament?" The idea was delightful. It made my heart leap for joy; yet I did not promise the books. However, I called at the depot and obtained them without difficulty; and again and again I went for a few, thus increasing the number to tens and hundreds. Several of my beloved congregation joyfully and most efficiently co-operated in this labour of love.

The Tract Society in London, generously sent us £10, whereby we have been able to extend our efforts, particularly in the distribution of Finnish tracts; and that dear and honored friend Princess Metschersky, gave us all that remained of the Russian tracts which she had prepared; many of them she translated from our most popular English tracts, and others were composed by excellent Russian authors. When we received them from the princess, we thought the number to be about 80,000, but on a more minute investigation we found it to be nearly 200,000. As there was little probability of our reprinting these precious books, we have had 1,000 volumes of them bound. In this form fathers will bequeath them to their children, and these again to their children's children. We live in a wonderful period. That age of the world is now

arrived, when knowledge of every kind is increasing, and religious knowledge in particular, is spreading with a rapidity before unknown. Ohwhat a privilege it is to be permitted to accelerate its march, to rouse the dormant feeling, to direct the inquiring mind, to solve the momentous question, "What shall I do to be saved?" Eternal thanks to God for this favour!

In the month of January, 1830, I sold and gave away, 250 Finnish Common Prayer Books in two days, and might have distributed 1,000 in the course of the week, if I could have procured them. The next morning after these books were finished, there were fifty people before my door at one time, entreating for a copy. I have written to some friends for help in this department, and hope, in the course of the summer, to distribute 1,000 at least.

In addition to the above, we have circulated a few thousand school-books, containing first lessons, &c., which we hope will aid the schoolmaster in his arduous toils, and the poor cottagers in instructing their children and their neighbors, and greatly facilitate the dissemination of the word of God. We calculate that 1,000 school-books will ultimately prepare the way for ten times that number of New Testaments.

REVIVALS OF RELIGION.

The reports received from many of our Missionaries, during the last two months have been uncommonly interesting.—Not less than ten or twelve Churches, in six different States, are reported as enjoying, at the present time, seasons of refreshing from the presence of the Lord. The following brief extracts will be read, we trust, with interest.

Extract of a letter from the Rev. E. S. Hunter, dated Middleburg, Genesee county, N. York, October 4th, 1830.

"It is now a time of great interest in this place. Luke-warm professors of religion are awakened to a sense of their obligations to Christ, and seem to be returning with contrition to the path of duty—many are serious, some have obtained hopes and the spirit of grace and supplication, seems to be poured upon this congregation. Hopeful appearances brightened peculiarly at our *first preparatory meeting* in the new Church, which was dedicated on the 9th of September last.—From that time to the present, there has been a constant increase of religious feeling; almost every day has afforded some new indications of God's merciful design, to appear in our midst, in his own glory to build up his Zion.

We now realise the presence of the Holy Spirit.—He is performing his own peculiar work upon the hearts of those around us—there is a general deep-toned seriousness among the unregenerate, and of earnest wrestlings with God among the Saints, such as I have never witnessed in this country before."

Extract of a letter from the Rev. M. Harrison, Preble, Courtland county, New York, dated August 16, 1830.

"The town of Scott, has been for a number of years past, like the barren heath, that knows not when good cometh —Iniquity has greatly abounded and the love of Christians had indeed waxen cold—and had it not been recorded on the page of eternal truth, "I will never leave nor forsake thee," it might have been the conclusion, the Lord has utterly forsaken us.—But in the midst of abounding iniquity and deserved wrath, God has shown mercy. About the middle of June, a revival of religion commenced, and for about six weeks the excitement was quite powerful. All denominations have been sharers in the good work."

Religious Excitement.

Extract of a letter from the Rev. Ralph Clapp, dated Lyme, July, 1830.

"There is at present a very great excitement on the subject of religion; some I hope are truly converted to God. How many among those, who express hopes, are building upon a sandy foundation, it is not for me to say: The greatest excitement is just out of the bounds of our congregation. What will be the effects I shall be able to tell you at some future time, at least to judge better than I can now."

Extract of a letter from Mr. Nathan L. Rice, dated Morrisville, (Pa.) September 28th, 1830.

A good work begun in Morrisville, Pa.

"For five or six weeks past there has been an unusual seriousness in Morrisville. On the 19th of September, the Rev. Mr. Alexander, from Trenton, preached in Morrisville, and agreeably to previous appointment received into the Church on examination, eight persons, all females, who have for some

time given pleasing evidence of having experienced a change of heart. There are several others probably twelve or fifteen, who are seriously enquiring what they shall do to be saved. The Spirit of God, is evidently working amongst them and I hope, and believe, that by the use of proper means the work will go on. To God be the glory."

Extract of a letter from the Rev. B. Collins, dated Millerstown, Perry county (Pa.) September 20th, 1830.

"We held our communion on the second Sabbath in August. Eight were added on examination, and one on certificate. Having no meeting house, we held it in the woods—About 500 attended, (a large collection of people for this place,) and between forty and fifty communed. The day was fine—The audience respectable and very attentive, and the whole scene, the most solemn and interesting I have ever beheld of the kind."

Extract of a letter from Rev. Jas. Paine, dated Warm Springs, Bath county, (Va.) September 6th, 1830.

"Since the date of my last report, we have been a little refreshed; a few mercy drops have fallen upon this thirsty hill of Zion. God has heard the prayer of his people in this region in behalf of his Church in this place. The first fruits of my labours begin to manifest themselves; God has been pleased to bless his word, to smile upon our poor endeavours in proclaiming Christ and him crucified, as the Lamb of God who takes away the sin of the world.

The Lexington Presbytery met at Lewisburg, on the 19th ult. at which meeting, I was ordained to the work of an evangelist. The first Sabbath after my ordination, I administered the Lord's Supper at this place; and I am happy to inform you, that *nine* were added to our "little flock" on examination, and profession of their faith in Christ. Several more are anxiously inquiring what they must do to be saved; and many are almost persuaded to be altogether Christians. We trust that the good work which has just commenced, will not be forsaken by the Spirit of Truth—and that many more shall be added to the Church of God, of such as shall be everlastingly saved"

Extract of a letter from the Rev. R. G. Linn, dated Goshen, Clermont county, Ohio, September 7th, 1830.

"At a communion season, which we were privileged to hold on the fifth instant; twenty souls were added to the visible Church of Christ, at Lower Bethel, and a number more are concerned about the salvation of their souls; about one half of the number mentioned, were attendants in the Sabbath school, the rest were persons considerably advanced in years—one circumstance, we think is worthy of more particular notice than some others. A mechanic in the village, having embraced the faith of the Gospel, denies to himself and those in his employ the use of ardent spirits, and the vessel which had ordinarily contained them, was broken.

At a communion season, held at Sharon, Hamilton county, a short time since, one hundred and three persons attached themselves to the Church.

At another held since, at Montgomery, Hamilton county, on the 29th of August, 140 persons connected themselves with the Church, among whom were the open opposers of Christianity, the Infidel, and more polished Infidel, the Universalian. Every class is a partaker of the Holy Spirit's influence, from the aged person walking with the staff, to the child six years old; blessed be the name of the Lord for Sabbath school instruction, for thus many of these dear youth have been trained up for heaven, many children taught in our Sabbath schools, from six to ten years old, would cause gray hairs to blush, when talking about Jesus Christ and his great Salvation."

Extract of a letter from Mr. G. W. Warner, dated Coshocton, Ohio, September 17th, 1830.

"On the 4th Sabbath of last month, Brother Cox, of Wooster, administered the Sacrament of the Lord's Supper, in Keene. For want of a house sufficiently large, the meeting on that occasion, was held in the woods. But the Lord blessed us with fair weather, and I think with his presence also. Nine were added to the Church—5 on examination, and 4 by certificate. Thus you see, it is with us a day of "*small things*;" but the Lord grant that we may not despise even this, especially as "Angels rejoice over *one* sinner that repenteth."

A few days previous to the communion, this Church observed a day of fasting, humiliation, and prayer with special reference the low state of religion in the midst of us. Public worship commenced at eleven o'clock. The meeting was well attended and Chritians

appeared to be more earnest and humble in prayer, than I have witnessed at any former period. There were then, and there are now some sinners, enquiring the way of life. And I have abundant reason to bless God, that he has not wholly left me destitute of seals to my Ministry, and that he is even now calling the attention of a few to the solemn concerns of eternity."

Extract of a letter from the Rev. B. F. Spillman, Shawneetown, Illinois, dated July 31st, 1830.

"During these six months I have travelled 832 miles; preached 96 sermons; administered the Lord's supper three times; received into communion 17 persons; baptised 5 adults and 42 infants. Two of the places where I administered the Lord's supper, were Sharon Church, in White county, and Hopewell, in Franklin. At Sharon we had an addition of ten members; and in Hopewell of six. This you may consider the fruits of brother Benedict's faithful labors. I have continued to labor in this place, Golconda, and Equality. In these bounds several have professed a hope, and a number are enquiring what they shall do to be saved? The state of things is more interesting in the Golconda church than in the other places at present. Oh, that they could be better supplied with the ordinances of God's house."

Extract of a letter from the Rev. R. A. Lapsley, dated Livingston county, (Ky.) Sept. 15, 1830.

"We are now convinced that a good work has begun in the Livingston church. There has been a growing attention to the *week day* preaching for a considerable time. But there was nothing of particular interest, until our last communion on the first Sabbath of this month. We met on Friday, and continued until Monday evening. During which time, there was an almost unremitting attention to religious exercises, either at prayer or conference meetings, or to the preached word. And the effect was as might have been anticipated; the attention of the people became more interesting, and the feeling more intense; and the work of conviction among sinners promoted: while the faith and hope of Christians were greatly invigorated. We received to the communion of the church, six interesting members; five of whom were heads of families: and administered baptism to two adults, and nine infants. During the administration of the communion on the Sabbath, there was evident tokens of the Divine presence. Solemn silence pervaded the assembly, and notwithstanding the crowd was great, there was fixed attention and deep feeling in every part of it. On Monday morning we held an inquiry meeting, which was well attended. There were forty-two present, who seemed anxiously to enquire the way to Zion; a few of whom have since obtained a hope of salvation, and are rejoicing in the Redeemer of lost men."

SABBATH SCHOOLS AND BIBLE CLASSES.

The following is a brief abstract of the recent reports of several of our Missionaries, in reference to the Sabbath Schools and Bible Classes connected with their respective congregations—and these will present a fair specimen of the successful efforts made by the Missionaries of the Board generally, in behalf of these interesting institutions.

New York.

MIDDLEBURY, GENESEE CO.—*Rev. E. S. Hunter*—"I have had three regular meetings on week days, besides the Monthly Concerts, and the meetings of my Bible Class, which are on Sabbath morning, at 9 o'clock."

BETHANY, GENESEE CO.—*Rev. J. B. Wilcox*—"Sabbath Schools of which I have four under my care, are in a better state of progress than they were last Spring.—but it is the hardest thing in the world, almost, to convince *parents*, of the necessity of being engaged in this thing. They seem not to comprehend, that whatever they do, by money, or otherwise, is directly for the benefit of their own children. We have succeeded, however, in obtaining a Library of about 150 volumes."

CATARAUGUS CO.—*Rev. Phineas Smith*—"I have formed five Sabbath Schools. These and others have been furnished, in whole or in part, with books."

CAMBRIA AND WILSON, NIAGARA CO.—*Rev. Silas Parsons*—"A Sabbath School and Bible Class have een organized in Wilson, and are promising. In Cambria the children are taught in Sabbath Schools."

LORRAINE, JEFFERSON CO.—*Rev. J. H. Monroe*—"I have attended five Sabbath Schools and a Bible Class, once

each week spent in this place. The Bible Class instructions, above all other means, bid fair to be instrumental of good.—Our class is composed of both young and old, and of professors of three different denominations—Here I often have an opportunity of calling upon my hearers for an exposition of certain texts of Scripture, which plainly establish some of the fundamental doctrines of the Gospel, and they, in attempting to give an exposition of them, frequently appear to do more to convince themselves of their errors, than a minister would do by fair argument in a week."

KNOWLESVILLE, ORLEANS CO.—*Rev. David Page*—"Every Sabbath evening I instruct a Bible Class, which is increasing in numbers and interest. Those of every age attend—Some of our meetings are marked with solemnity, and our Prayer Meetings seem to be favoured with the reviving and refreshing Spirit of God."

Pennsylvania.

VICINITY OF PITTSBURG.—*Rev. John Andrews*—"I stated that I had formed thirteen Bible Classes.—All these are yet in existence. During last winter and Spring, many Sabbath Schools within the sphere of my labours, came into existence, and a number of them were opened with flattering prospects of moral advantage to the rising race. The want of pious and competent teachers, in many places, was felt, but the best that could be obtained were employed. —Some of them have manifested zeal and perseverance in this good work, but others soon became remiss, and their schools languished and died—The declension of schools is a subject of deep regret—I learn from experience, that *Ministers* may visit Sabbath Schools with advantage to such scholars as are connected with the Church, but other scholars most frequently absent themselves from fear of being examined. I know of no remedy for this evil but friendly visits and conversations with them, at their dwellings."

MILLERSTOWN, PERRY CO.—*Rev. B. E. Collins*—"Our Sabbath School still flourishes. I attend it regularly the Sabbath I am at home. Several of our teachers have become pious since this school has commenced."

MORRISVILLE, BUCKS CO.—*Mr. N. L. Rice*—"A Sabbath School has now been in operation a few Sabbaths. It is attended by about sixty or seventy children and gives encouragement to hope that much good will result from it by teaching the word of God to children, most of whom have heretofore been entirely neglected and left to run wild as the heathen on Sunday."

WARREN CO.—*Rev. W. F. Houston*—"There are now five Sabbath Schools in the county.—I have three Bible Classes under my care and considerable interest is excited by this exercise."

LAWSVILLE, SUSQUEHANNAH CO.—*Rev. J. B. M'Creary*—"There appears to be some conviction of sin among some of the members of my Bible Class. We had a general meeting of our Sabbath Schools two days since—The attendance and the feelings manifested upon the occasion, were very favourable —Parents are taking an increasing interest in the institution. Our schools include four superintendents, twenty-two teachers, and one hundred and twenty scholars. At the late meeting, they were addressed on the situation and claims of "the West," the subject was brought down to the comprehension of the children, and a collection was taken up from the schools for the benefit of the little children in the Valley of the Mississippi."

MOUNT PLEASANT, WAYNE CO.—*Mr. G. D. M'Cuenn*—"We have commenced a Bible Class, and daily additions are making to the number. We have a Sabbath School of upwards of forty pupils, taught by a few very interested members of our Church."

WARREN, BRADFORD CO.—*Rev. S. King*—"Our Sunday Schools are in successful operation—we number four as belonging to the congregation. We expect to have a Sunday School Anniversary on Tuesday next, when about two hundred children will probably be present, a goodly number we think, in this new, and thinly settled country."

Virginia.

WARM SPRINGS, BATH CO.—*Rev. J. Paine*—"Our Sabbath Schools and Bible Classes go on with increasing interest and prosperity."

DANVILLE, PITTSYLVANIA CO.—*Rev. A. D. Montgomery*—"Our Sunday Schools flourish. Some of the young ladies are very attentive, and appear serious on the subject of religion; though nothing like pungent conviction. The average number that attend both schools is seventy. The Monthly Concert of prayer for the conversion of the world is regularly attended, also for Sunday Schools."

North Carolina.

BLADEN CO.—*Mr. W. Brobston*—"The Sabbath Schools at the Marsh, South River, and Elizabeth are still very flourishing, and in some of the classes, particularly at the Marsh, there is the most rapid improvement."

South Carolina.

VARRENES AND BROADAWAY.—*Rev. W. Carlisle*—"I have formed a respectable Sabbath School and Bible Class in each Church, which I hope will do much for these weak congregations"

A rich reward of Missionary toils.

[The following report from the Rev. Sylvester Scovel, dated Harrison, Hamilton co. Ohio, Aug. 17, 1830, exhibits in a very interesting light, the blessed effects which sometimes result immediately from the labors of devoted missionaries. It is but a little more than one year since Mr. S. relinquished an important pastoral charge, in this vicinity, and entered, as a missionary, with an allowance of only $100 from this Board, upon his present field of labor; which was then a wide spread moral waste. Within this short period, the Missionary has organized two churches, admitted 70 to the communion, and been the instrument of producing all the other desirable results, which are detailed in the report. Who would not cheerfully engage in the toils of a missionary, to reap such a reward?]

"I am again enabled to report the completion of a six months' labor on this interesting field. This term ended on the 21st of the last month, and all the time of it has been a period of mercy to us. We have enjoyed health, and spirits, and hope—hope made buoyant both by success present, and anticipated. We have had trials indeed, but lighter than was anticipated, and lost in the joy of being somewhat useful.

A new Church organized.

Since my last, we have founded another church, called "the united Church of Elizabeth and Berea," consisting of sixteen members. Its location is in a fertile and populous country, near the junction of the Miami and Whitewater, and where the prospects of its usefulness are exceedingly hopeful. On the first Sabbath in September is its first communion, when we expect a number more to be added, and where we have been praying that we might experience "a refreshing from the presence of the Lord."*

The Tract, Bible, and Sabbath School Cause.

My general labors are as before, as to the places of them. They are of course also very similar in kind. I am circulating Bibles and Tracts, and making family visits; while to my four prosperous Sunday schools, I devote particular attention. Fifty dollars have been expended in beginning separate libraries for each of these schools, and I doubt not but other monies can easily be raised, to increase these little stores of knowledge as fast as desirable. The people have subscribed, and partly paid $105.00 to the "American Colonization Society;" and will be disposed, I trust, according to their ability, to aid the operations of your Board.

Since my last report, I have baptised 10 adults, and 17 infants; have delivered 93 sermons—thirty lectures; and have preached the gospel from house to house, as well as in the different neighborhoods adjacent to my posts of Sabbath labor; and have received twenty-eight to the communion of the Church.

Fruits of Revivals.

The past has been a year signally filled with the goodness of God to me, and to the field I have attempted to cultivate. True, this field has not been *drenched* with heavenly showers; but though the influence has been gentle, it has availed for the easy introduction of four Sabbath Schools—four Tract Societies—one Temperance Association—three Prayer meetings—two Monthly Concerts—and for the gathering of seventy souls into the fold of Jesus, mostly on confession of their faith.

Dying triumphs of a Child.

One of the lambs of this precious flock has already gone to the arms of the good Shepherd on high. She was a little girl of about fifteen, small, from the early

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* This letter having been detained until after the communion here alluded to, the Missionary adds in a postscript, "Our expectations were more than realized. The spirit came, and we received 21 members, making in all 36. The additions, all but three, were on confession of their faith; most of them, too, were influential citizens, in the vicinity." A collection was taken up by this infant church for the Board of Missions amounting to $12.50.

affliction she had suffered, but of adult stature in christian knowledge and experience. She was one of the earliest after my arrival here, that savingly received the gospel and became a member of the Harrison Church. Like the flower that must be bruised before its fragrance is emitted, *she* exhibited the sweetest savour of Christ, while in affliction, both before and after her self-dedication to God. Through the latter period, however, she ripened most rapidly for the "garner of God." On being asked, during the evening after her baptism, what kind of a day it had been to her, she said, "O! it has been the best day of my life; it has seemed as if I was almost in heaven." She was now too weak to read with ease, and said, "Do mother, read for me that chapter, where it says so often, 'his mercy endures forever.' In a few days after her profession, her disease advanced so rapidly as to leave her no hopes of recovery. She was calm, however; her prospects bright, and her faith strong. Her fears of death were removed, and her holy familiarity with heavenly things, showed her to be near the eternal enjoyment of them. * * * Her feet were painful, and on their being bathed, she said, looking at their swollen appearance, "I shall soon walk the streets of the New Jerusalem." On missing her cap from her head, she said to her attendants, "do not mind my cap, I shall soon possess a *crown*." As the closing scene drew near, she called her father, and throwing her arms around his neck said, "my dear papa, you have been very kind; I thank you for all your kindness to me. I cannot, but God will, reward you for all your care of me. Now papa, I am going to heaven, and O! my father, I want you to follow me. You will be kind to comfort and support my mother: O yes! father, I know you will. "She then took his hand, and, with an expressive look, said, "dear father, farewell!" * * * Her mother being very ill, was brought to her, at her request, when she embraced her and said, "dear mother, I thought we should both go together, but the will of the Lord be done—don't grieve for me, I am happy, and soon shall be more so. Jesus is my *dear Saviour, my joy and support.*" She then kissed and said, "dear mother, farewell!" * * * Her brother and cousin came: she reached out her pale hand to them, and insisted with most affectionate earnestness, that they would promise to follow her to heaven. She said, "I am going to Jesus; O quit your wild ways, and follow me---pray—read the Bible—be baptised—go to church; and do all those good things the Lord has left us to do." And as though her affectionate vehemence would not let them go, she continued, "O pray—prayer climbs the ladder Jacob saw. O beware of the worm that never dies! and of the fire that shall never be quenched. O beware of that universal doctrine, or you will never get to heaven." Her work seemed now done, and her last change commencing. She accordingly, with great sweetness, repeated:

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

She had requested her friend Charlotte to sing her favorite hymn, whenever they saw that she was leaving them. Her extremities grew cold. She enquired, "Is this death?" Some one said, likely it is. She replied calmly, "O I hope it is:"—while all her heart seemed to say, "Come Lord Jesus, come quickly." A little after she perceived the crisis, and distinctly said, "Charlotte, my breath is short; I am going." They began, and as well as the scene would permit them, they sang:

"When I can read my title clear," &c.

But as their trembling voices were repeating

"There shall I bathe my weary soul
In seas of heavenly rest,
"And not a wave of trouble roll
Across my peaceful breast,"

She looked a sweet, *last farewell* upon each one successively, and then looking upwards, calmly surrendered her spirit.

So great was her desire to depart and be with Christ, that I preached her funeral to a numerous and weeping assembly, from the words, "I am in a strait betwixt two, having a *desire* to depart" &c. Heaven seemed near, while we were around the grave of little Rebecca, and I thought, "Blessed are the dead, that die in the Lord."

APPOINTMENTS.

Mr. H. Hamil, for 1 year to Black Rock, Niagara co. N. Y.

Mr. I. Todd, for 1 year to Susquehannah Presbytery.

Rev. N. Harned, for 1 year to Berwick and Conyngham, Pa.

Rev. A. Aten, for 1 year to New Jersey, Ohio

Mr. Thomas Beer, for 1 year to Wayne co. Ohio.

Rev. I. Reed, for 3 months Missionary Agent to Indiana and Illinois.

Mr. J. Stoneroad, for 1 year to Morgantown, Va.

Mr. J. Huntington, for 1 year to Stillwater, N. J.

Mr. J. Dickey, for 1 year to N. Carolina.

Rev. W. K. Stewart, for 1 year to Shelby co. and vicinity, Illinois.

RE-APPOINTMENTS.

Rev. A. O. Hubbard, for six months to Dauphin, Dauphin co. Pa.

Mr. N. L. Rice, for six months to Morrisville and vicinity, Pa.

Mr. Geo. Hampson, for one year, to Centreville and vicinity, Crawford co. Pa.

Rev. J. McKinney, for one year to Frederick, Knox co. Ohio.

Rev. P. Monfort, for one year to Franklin, Johnson co. Indiana.

Rev. T. E. Hughes, for one year to Dunlapsville, Indiana.

Mr. John Montgomery, for one year to the Presbytery of Wabash.

Rev. Alexander Aikman, for six months to New Orleans, Lou.

Mr. James M. Arnell, for six months to Tuscumbia, Alabama.

New Auxiliaries.

Salt Creek, Muskingum co. Ohio; Olive, Morgan co. Ohio; Ebenezer, Monroe co.—Total 379.

LETTERS RECEIVED,

From 20th September to 20th October.

A. O. Patterson, Pa. J. Lenox, NY. A. O. Hubbard, Pa. G. S. Boardman, NY. W. M'Jimsey, NY. 2; M. Day, NJ. S. Scovel, O. W. K. Stewart, Ky. T. Baldwin, Ill. T. Caldwell and J. J. Pierce, Ky. J. M. Babbit, N.Y. W. Hill, Va. P. H. Fullinwider, Miss. J. Witherspoon, NC. W. M'Carty, NY. C. D. Morehead, Ky. N. L. Rice, NJ. J. W. Cunningham, N. J. J. A. Mitchell, N. J. T. Barr, O. N. Murray, Pa. W. A. Burt, Ky. J. Andrews, Pa. W. Rhea, Ia. J. R. Moreland, Ia. S. W. Leonard, NY. W. W. Caldwell, Mass. L. B. Sullivan, NY. J. Van Meter, NJ. P. Chamberlain, Del. J. L. Bellville, O. W. Myers, NJ. G. W. Warner, O. J. L. Edgarton, NY. R. Elliott, NY. D. Page, N Y. J. M. Wiggins, NC. E. Davis, Pa. G. Will, O. P. Matthews, Ky. W. Nevins, Md. 2; R. A. Lapsley, Ky. A. Aikman, NJ. 2; M. C. Houston, Ala. C. Bluntiss, O. R. Beall, O. J. P. Preston Va. C. Jones, NY; J. B. M'Creary, Pa. G. G. Sill, NY. Trustees cong. of Berwick. Pa. J. Gilleland, O. S Hubbard, NY. J. Breckenridge, Md. 2; J. G. Force, NJ. P. Smith, NY; W. C. Anderson. Pa. S. Henderson, Ind. R. Pettibone, Mic. Ter. E. S. Hunter, NY. J. Dyke, Tenn. S. Gazley, NY. R. Lamberton, Pa. J. S. Galloway, Pa. J. Rowland, O. J. Gandy, O. P. Donan, N. Y. B. M'Dowell, N. J. J. Dickey, Pa. A. B. Quay, Pa. S. S. Cox, O. J. Rockwell, N. Y. J. Lindley, Pa. J. M. Arnell, Pa. J. C. Watson, Pa. A. B. Gilliland, O. N. Williams, NY. W. Williams, NY. R. Dilworth Pa. E. P. Swift, Pa. W. G. Campbell, Va. C. Birnie, Md. A. G. Danby, NY. J. S. Irvin, O.

Account of cash received by the Board of Missions of the General Assembly, from the 20th of September, to the 20th October, 1830.

Abington, Pa.	From aux. soc. in part, per Rev. Mr. Steele,			15 00
Alexandria, D. C.	donation from Presbytery of D. of Columbia, pr. Mr. T. Sanford,			60 00
Beach Spring, O.	annual subsc'p'n in congregation, per Joseph Summeralt, Esq.			29 87
Forks of Youghagheny,	contents of a Missionary Box, per Rev. W. C. Anderson,			2 12
Jamaica, L. I., N. Y.	from a female friend of Western Missions, per Rev. E. W. Crane,			20 00
Livingston co. Ky.	donation from Mrs. Smith, per Rev. R. A. Lapsley,			10 00
Louisville, Ky.	annual subscription, per Mr. James Kite,			5 00
Laycock, Pa.	from auxiliary society, per Rev. Mr. Barr,	25 09		
"	from Miss Christiana Whitehill, do	5 00		30 00
Newton, Ky.	from young Ladies of Mr. Boyd's cong. per Rev. J. W. Scott,			8 68
Newark, N. J.	from member of auxiliary society,			50
Octorara,	from auxiliary society, per Rev. Mr. Barr,			3 50
Philadelphia,	Monthly Concert collection, 3d Presbyterian church,	8 54		
do	Collection in 2d do. per A. Henry, Esq.	16 97		
do	Annual collections in do.	2 50		
do	Collection in 11th do.	23 73		
				51 74
Port Byron, N. Y.	donation from Rev. Mr. Williams,			50
Rehoboth,	from auxiliary society, per Rev. W. C. Anderson,			75
Slippery Rock,	collection in congregation, per Mr. Robert Temple,			16 00
Taneytown, Md.	from auxiliary missionary society, per Miss M. Birnie, sec'y,			40 00
Missionary Reporter,	From sundry subscribers,			52 50
				$346 16

Solomon Allen, *Treasurer,*
No. 18, S. Third street.

EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

Objections to the practice of affording assistance to indigent young men, desirous of becoming ministers of the Gospel, are often urged with an air of confidence and plausibility, which it is apprehended, exerts no little influence on the minds of very sincere and well meaning christians. Some of these objections we purpose noticing briefly, as our time and space will admit.

As to the sweeping allegation, that all efforts, in this behalf, are misplaced, and that it were better to leave the ministry to take care of itself, we deem it unworthy of a serious answer. Christianity is the true religion—the only religion that meets the wants and the miseries of man, considered as a frail, sinful and accountable being. The *ministry*, or *the preaching of the word* is, by divine appointment, the principle means of promoting the influence of this religion among mankind. "After that, in the wisdom of God, the world, by wisdom, knew not God, it pleased God by the foolishness of *preaching* to save them that believe." The command of Christ is—"Go *preach* the Gospel to every creature." This command, though addressed immediately to the apostles, bears with undiminished force and indisputable obligation, on the christian church. Here, then, the point of duty is plain. God's revealed will is law to christians; He has instituted the preaching of the Gospel, as the grand means of saving men's souls. He works ordinarily by means in the kingdom of grace as in the kingdom of nature. He commands and uses the agency of his people, in propagating his truth. Now christians know perfectly well, that a large proportion of mankind, at least three-fourths, have not the Gospel preached to them. Some four or five hundred millions of our fallen race, are in a state of heathenism. A third part, or more of the population of our own country are destitute of the stated ministrations of the Gospel; and this heart-rending destitution is likely to continue—nay, become more extensive, and more appalling, unless the number of preachers be greatly increased. And are christians, knowing these facts, to be mere lookers-on, and make no efforts to remedy an evil acknowledged and deplored *monthly*, *weekly*, *daily*, at the throne of grace? Can they refuse to act in this matter, without giving the lie to their professions? Can they, with a good conscience and rational consistency, pray the Lord of the harvest to send forth laborers, and not lend a hand in bringing forward laborers, of the right spirit, and with the requisite qualifications? We think not. "The kingdom of God is a kingdom of means." We must be *doers* of the word; and not hearers only, if we would not deceive ourselves. "Faith without works is dead." We cannot pray, *sincerely*—"Thy kingdom come!" unless we are willing, at the same time, to do our proper part for its advancement.

It is sometimes, said, that any class of laborers, whose services are much in demand, will be so *well paid*, that they will increase fast enough, for all practical purposes, without the use of extraordinary means, such as an offer of maintenance while learning the business. This may be a sound maxim in Political Economy; but it does not apply in the case now under consideration. The services of Gospel ministers cannot be appreciated, and will not be called for, except in cases where sinister or secular motives operate, by those who have had no experience of their utility. The labor in this case, must be furnished *gratuitously*, in the first instance. Send faithful ministers, among the destitute, and sustain them in their work;—let them preach the Gospel, and exhibit an example becoming their high and holy vocation;—and when, under a divine blessing, (which you are warranted to expect) the people begin to relish the sincere milk of the word, and to perceive the benign influence of true religion on their social relations, they will soon be disposed to retain, and support those who publish to them the glad tidings, and show unto them the way of salvation.

It was thus that the Gospel was propogated, in primitive times;—thus that all evangelical enterprizes have been carried into effect,—and this is the only way, that has as yet been discovered, to increase the demand for ministerial labour.

Still, some incline to the opinion that ministers of the Gospel would increase fast enough on the old plan. That is, say they, let such young men, as prefer the ministerial office to every other occupation in life, qualify themselves for it as well as they can, at their own ex-

pense; or, if their own resources fail, let some personal friend aid them. This practice, for it can scarcely be called a plan, has been proved by the experience of centuries, to be objectional in several respects. It has been, and it ever will be followed by one of three consequences, all of which ought, if possible, to be avoided. Its tendency is either to confine the ministerial office to the sons of the comparatively rich, or to operate as a tax on a few zealous men of property, who feel for the desolations of Zion—or to fill the ranks of the ministry with uneducated men. These consequences of the old plan, as it is called, are so obvious, and so manifestly bad, that we shall not remark further upon them, at present. Our main objection to it is, that it has never yet produced half enough of laborers to gather in the plentious harvest. Christianity is to be the religion of the world—it is so designed by God our saviour. It is adapted to the *nature*, and *wants*, and *circumstances* of man, wherever he may be found. It takes deep hold on the human mind, cheers and tranquilizes the troubled heart, in every instance in which it is rightly understood, and cordially embraced, and it would have supplanted the multiform abominations of infidelity and heathenism in this entire world, ere now, had christians done their duty and acted up to their professed belief, in promoting its influence. It is, by appointment of its divine author, to be propagated, and its influence to be maintained, chiefly by the labours of its ministers. Give us a sufficient number of these, with the right qualifications—men full of faith, and of the Holy Ghost—men of good natural endowments—men of prayer, and of deep, unaffected devotional habits, and with a due share of mental culture;—let them be supported in their appropriate work, by the prayers and contributions of christians; let the translating and distribution of the sacred scriptures go forward—together with the various other Evangelical operations, and in fulfilment of God's own faithful word of promise, Messiah shall soon have the heathen for his inheritance and the uttermost parts of the earth for his possession. Entertaining these views, and cherishing this fond hope, we are very decisively, in favour of all Education Boards, societies and associations, whose aim it is to encourage and aid young men of piety and talents, who happen to be poor, in their efforts to qualify themselves for the work of the ministry.

To the *general design* of these institutions, comparatively few persons, of serious pretensions, are disposed to object. It is in relation to the *mode of accomplishing the design*, that most of those with whom we are particularly connected, entertain scruples. Some are so much afraid of *imposition*, that they seem reluctant to move in the business at all. "By making the holy ministry accessible, on such easy terms, some unworthy men may glide into it, sacred funds may be misapplied, some of the objects of this charity may not turn out well, our hopes may be disappointed, and our labour lost," &c. In regard to apprehensions of this sort, we have to remark, that all *human* institutions are imperfect; the best intentions may be frustrated, the holiest ordinances may be abused; but are we, on that account, to attempt nothing? Would you abolish your asylums for the poor, and cease to admit persons to the communion of the church, and to the sacred ministry, because unworthy individuals may, in a few instances, participate in the benefits and pervert the design of these institutions? Certainly not; all that we can do, all that we are required to do, is to act with caution, to use the most likely means of guarding against imposition, and commit the issue to God, by fervent and believing prayer. The Board of Education of the General Assembly endeavour to act in this way. They hold out no lure to indolence, stupidity, or hyprocrisy. They require ample testimonials of character from persons well acquainted with the youth whom they receive under patronage. They inquire carefully into their views and capabilities in reference to the ministerial office. They expect them to pursue a regular and thorough course of study, subject to a system of rules carefully prepared; exercise over them a qualified Pastoral supervision, and hold them on probation, during the whole course of their preparatory studies. In these circumstances a young man's true character will be very likely to be discovered, before he obtain license to preach the gospel. That, after all, some will disappoint public expectation is quite possible; yet we must say, that, very few instances of serious disappointment have fallen under our notice, though familiar with matters of this sort, for the last fifteen or twenty years; and we do know, that a considerable number of the most useful ministers, in the Presbyterian church, received less or more pecuniary aid, while preparing for their

work, and, that too, in circumstances which made it impossible to use the same degree of precaution that is now used by the Board.

The sum per annum, allowed to beneficiaries, is supposed by some, to be larger than is necessary. The greatest annual amount allowed by our Board, except in very peculiar and extraordinary cases, is one hundred dollars. Now every body knows, that this is a moderate allowance, for a young man's board, tuition, clothing, books, washing, light, &c. Indeed, it is altogether insufficient, in most places, with the most rigid economy. The deficiency is commonly made up, by personal friends, in a private way. Yet the fact is, and it ought to be known, that we do not, and have not had occasion, as yet to allow, except in a few instances, more than from fifty to seventy-five dollars a year. Our rule is, to *allow no more, than upon strict inquiry, is deemed absolutely necessary in each case*. By means of manual-labor-schools, most of our beneficiaries do a good deal towards their own support. In their stated returns of receipts and expenditures which we require them to send us, we find several of them received for labor performed during the usual hours of recreation, from thirty to sixty dollars, in the course of the last term of study, in the schools, with which they are respectively connected. These schools form an important branch of the education system, as they tend to promote the bodily health, and mental vigor of the young men; while at the same time, they conduce much to the formation of industrious habits, and afford them the opportunity of providing for a considerable part of their necessary expenses. Care must be taken, indeed, not to permit so much attention to manual labor, as to impede the culture of the intellect, and of the heart.

We shall notice other objections from time to time, as may seem useful and expedient. Our object in these remarks is, to correct wrong impressions, and let our friends, in different parts of the country, know the truth, in regard to the way and manner in which we endeavor to discharge the trust committed to our hands.

SUGGESTION.—Might not ministers aid the cause, by reading the above to their congregations? The people want information.

AUXILIARIES.

Two Presbyteries in the state of New Jersey, viz: That of New Brunswick, and that of Elizabethtown, have recently declared themselves auxiliary to the Assembly's Board. The former has published an address to the churches, under its care, on the subject, some extracts from which we shall give, when we can find space, as being very much to the purpose. To save the expense of agencies, the Ex-Committe of this presbytery have engaged a few of their members to visit the congregations, within their limits—to lay the subject fully before the people—to collect funds—to form auxiliaries, on the plan of the Assembly's Board; or, where this shall be judged inexpedient, to adopt such measures in connexion with Church sessions, as in their opinion, will be most efficient and agreeable to the people. The Committee will make arrangements for supplying the pulpits of such ministers as are absent from their charges on this business.

We are happy to learn also, by a letter from the Rev. D. V. M'Lane, that a society has been formed in the congregation of Lebanon, Ohio, which it is expected, will be able to forward to the Board, from sixty to seventy dollars annually.

PRESENT CIRCUMSTANCES OF THE BOARD.

We deem it right to let our patrons and the public know, that with an exhausted treasury, we have now upwards of sixty young men, at different seminaries, and in various stages of their education, who are looking to us, for at least, some part of their support. The winter term is always, and for obvious reasons, the most expensive. Our beneficiaries will experience great inconvenience: their teachers and other creditors will be wronged—and we shall be mortified; and blame will rest somewhere, if we cannot obtain the means of redeeming our pledges, and fulfilling our engagements, with those who have confided in the zeal and liberality of the churches, whose service they are preparing to perform. We hope, therefore, that individuals, congregations, and presbyteries, will remember that our funds are all in their hands, and at their disposal—that if we fail in this enterprise, the enemy will triumph, and Zion's waste places will mourn; and some of her pious sons, who are anxious to serve her interests, in the ministry of reconciliation will be greatly disheartened. We have been obliged, though reluctantly, to defer several pressing,

and well supported applications for aid, within the last few weeks. We trust the applicants will not yield to discouragement, but make known their wants and wishes to the congregations with which they are connected, and to whom they are personally known. How easy it would be for almost any congregation to make provision for the support of one candidate, temporarily, at the present moderate rate of charges, for board and tuition, in most preparatory schools and colleges in the interior of the country.

Extract from the Address of the Presbytery of New Brunswick.

"We venture, therefore, to express a most respectful, but earnest hope, that all our Ministers and Church-Sessions will take this subject into their most serious consideration, and endeavor to awaken all around them to its most solemn importance; and that all classes of persons who wish well to the cause of Zion, will come forward, and with their substance, as well as their prayers, endeavor to do their full part, towards furnishing our favored land, in all its districts, with the Messengers, as well as the Word of life. It is perfectly evident, on the one hand, that the great work committed by the General Assembly to the Board of Education, cannot be carried on with any efficacy, without the general and liberal aid of all the churches: and it is equally evident on the other, that if each member of all our congregations, will contribute a trifle toward this object, among the many which claim their Christian bounty, there will be no lack of means for effecting that to which the great Head of the Church, by his Providence, as well as by his Word, is loudly calling us.

"Pious parents! Will you not take a deep interest in this immensely important concern? Will you not be willing to contribute your mite toward the education of your own sons, or the sons of others, whose hearts the Lord has touched, that they may be prepared to serve the church in the ministry of reconciliation? There is a day coming, when to have contributed liberally to the preparation of one able and faithful Gospel Minister, will appear more important, and will afford greater pleasure in reflection than the greatest mere temporal benefit that can be bestowed on mankind. Temporal benefits perish in the using:—but the labors of one faithful minister of the Gospel, may be the means of extending blessing to nations the most remote, and to posterity the most distant, as well as through eternal ages.

"Pious young men! We call upon *you* to ponder this subject deeply in your hearts. To you, under God, we look for future ministers of that Church which the Redeemer hath purchased with his own blood. We entreat you to inquire seriously whether you ought not to consecrate yourselves to the service of that church by making choice of the most desirable, the most noble, the most useful, of all offices, to which the faculties of man can be devoted. And even if some of you come to the conclusion that *they* are not called of God to seek this office; yet even *such* ought to consider themselves as peculiarly bound to promote, by all the means in their power, a system of measures for the encouragement and aid of *others*, who may see their way clear to engage in this holy enterprise.

"Finally, Christian Brethren, of every character and age! The errand on which we come to you in this address, is no common one. We have all too long neglected our duty, in this respect, to the church of God. Let us, then, humbled by the past, and animated by the prospects, and demands of the future, rouse from our lethargy, and begin to act in earnest. Our Master requires it of us. The calls of destitute churches require it of us. The cries of desolate, longing frontier settlements, require it of us. The blindness and miseries of the poor heathen require it of us. Yes, brethren, if you love the Lord Jesus Christ in sincerity; if you love the Church to which you belong; if you wish to prevent a famine of the word of life from desolating the land—come forward, and help us in our endeavors to raise up a larger number of able and faithful men for the work of the Lord."

TO CORRESPONDENTS.

Communications to the Board of Education, should be directed, *post paid*, to the Cor. Sec'y. Rev. W. Neill, D. D. at the office, No. 171 South 7th st. Philadelphia. Short, appropriate pieces, for the Education Register, would be very acceptable, if forwarded without expense.

RECEIPTS FOR THE BOARD OF EDUCATION.

Sept. 8. Collection at 6th Church, Philadelphia, at monthly Concert,		$10 67
Do. Dr. Neill's collection, at Cold Spring, Cape May	$20 37½	
Do. at York, Penn.	15 62½	—$36 00
17. Annual subs. of Messrs. McFarran,		2 00
		$48 67

JOHN STILLE, *Treasurer.*